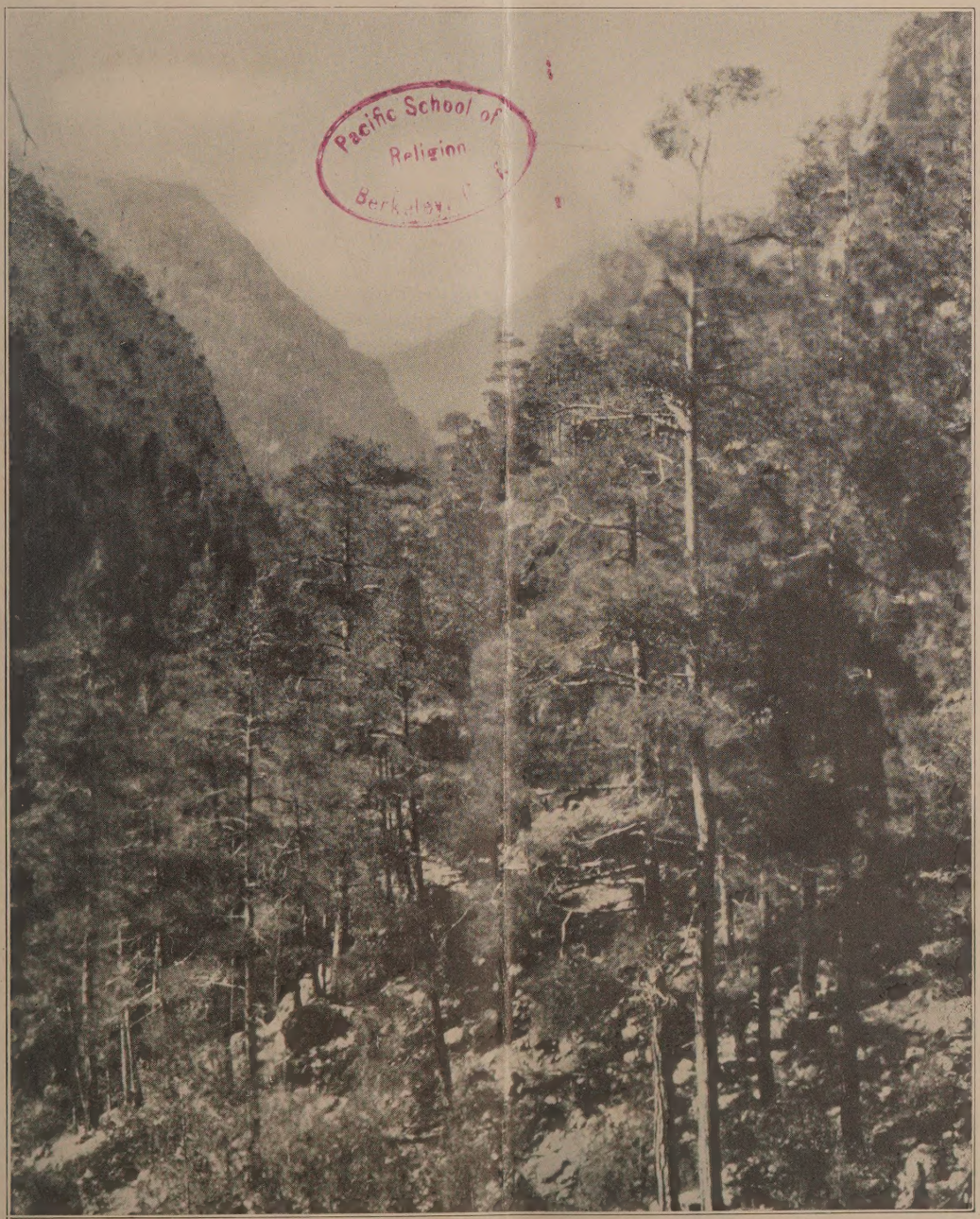
THE MISSIONARY HERALD



Pacific School of Religion
Berkeley

THROUGH THE TAURUS RANGE, TURKEY

Vol. CXXIII AUGUST, 1927 *Number 8*

From the New Commission on Missions

The Executive Committee of the new Commission on Missions, meeting for the first time and considering the status and outlook of Congregational work throughout the world, desires to congratulate the churches which it has been chosen to represent upon the splendid prospects which confront us at home and abroad as under new conditions we seek to advance the historic mission enterprises of our fellowship.

As the result of four years of intensive study and negotiation our denomination has carried to completion the process of unification whereby eleven separate organizations engaged in mission work under the American flag and in foreign lands, have been reduced to two comprehensive groups of boards, the one operating at home and the other abroad. With administrative machinery reduced to a minimum, hereafter Congregational churches, in so far as denominational benevolent work is concerned, will be asked to familiarize themselves with and contribute to only three lines of work—the state, the nation, the outside world.

These radical changes in organization have been brought about with a degree of harmony and cooperation which is most gratifying.

While these changes have been in process, the call for missionary work along both spiritual and humanitarian lines has become increasingly insistent. Possibly as never before our country is calling upon the churches of the Pilgrim faith, working in coöperation with other branches of the Church of Christ, to take a noble part in the task of making and keeping America Christian in ideal and life. The moral and social problems of our day have taken on a distinctly religious character; they are nation-wide in their scope; they cannot be solved by churches working in isolation. In these days America should feel the helpful impact of the Congregational body as a whole.

In the foreign field we stand at centers of crisis and opportunity. Throughout areas like Mexico, southern Europe, Japan, China, India, Africa, Turkey, Greece and Syria, our workers have awakened the hope of vast populations; they are recognized as "the inner statesmen" of the world. Our foreign work deserves and must have the steady loyalty of the Congregational host.

What shall be our answer as a denomination to the situation as we find it today? As a committee we are troubled to find that our mission boards are staggering under the weight of the present load. The early reduction of the scope of work is being forced upon our consideration. Shall this be allowed? As an alternative shall we be content with such a moderate increase in our gifts as will enable us to maintain the work on the present basis? Or, shall we respond to enlarged opportunity by undertaking a distinct and effective advance?

It is for this last proposal that the Executive Committee of your Commission on Missions pleads, and pleads with the insistence of a deep conviction. We believe that this should be a matter both of conscience and of joyful privilege with every Congregational pastor and every Congregational member during the months when the church budget of benevolence is being raised. We appeal for a denomination advance in our giving when the Every-Member Canvass is made in each church.

We ask our state superintendents and state boards of directors at the earliest possible moment, to consider proposals looking to advance in giving and in suitable ways to bring these proposals to the attention of the churches and the organizations within the churches. We ask our pastors with courage and faith to press this matter upon the attention of their people by means of sermons or addresses which shall tell the story of missionary achievements and needs.

We ask the women of our churches, whose zeal and efficiency for their own lines of mission work have been so noteworthy in the past, to throw themselves into the new situation and to seek to inspire the entire church with their own spirit of vision and sacrifice.

We challenge the young people of the churches to undertake their full share of world service at home and abroad. The kingdom of Christ needs their enthusiasm expressed in personal service and in discriminating giving. In this day of advance in Christian world friendship we need their real partnership in state, national and foreign projects; and we look with eagerness to having them assume a definite share of responsibility as part of the Congregational fellowship.

We ask the laymen of the church to aid their pastors in lifting the giving of the local church of which they are members to a new level of generosity and devotion.

Above all, we appeal to all true friends of Christ's kingdom in our midst to engage in earnest and persistent prayer to the end that the Congregational churches may not be disobedient to the vision and call which God is offering to us in these days.

By vote of Committee, June 21, 1927.

Oscar E. Maurer, *Chairman*
Charles Emerson Burton, *General Secretary*
Charles C. Merrill, *Secretary*

THE MISSIONARY HERALD

The Oldest Periodical in America

A WORLD OUTLOOK FOR WORLD SERVICE

One Dollar a Year

Established in 1818, succeeding *The Panoplist* established 1805

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Ten Cents a Copy

Vol. CXXIII AUGUST, 1927 No. 8

CONTENTS

COVER. On the Way to Namrun. By Katharine O. Fletcher of Constantinople

ARTICLES PAGE

Reminiscences of James L. Barton. VIII. Missions Through Relief . 277

Castles in the Air and Some Others. By Katharine O. Fletcher . 283

Two Samples of the Modern Missionary. By Dorothy P. Cushing . 285

Japan an Arena. By Keiji Ashida 288

Chinese Reactions. By Charles E. Ewing. A posthumous article . 289

The Great Minority Victory at Foochow. By Roderick Scott . . 291

Raising the Economic Level in South India. By Clarence E. Wolsted 293

The Bantu Men's Social Center. By Arthur C. Adams . . . 294

Mission Work As a Mission Daughter Sees It. By one who has gone back 296

Witchcraft at Mt. Silinda. By Ivy E. Craig 296

The Little Stone Monkey. Chinese folk tale for children, written down by Mrs. Harold W. Robinson 297

WORLD WINDOW 281

SO OUR MISSIONARIES WRITE 298

THE BOOKSHELF 300

MISSION NEWS 302

MISSIONARY PERSONALIA 305

THE CHRONICLE 306

Copyright, 1927. All rights reserved. By the American Board of Commissioners for Foreign Missions

THE SPIRIT OF PRAYER BEHIND THE OFFERING

Dr. Barton and others at the blessing of the cargo of grain for the starving orphans of the Near East

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

REMINISCENCES OF JAMES L. BARTON

VIII. MISSIONS THROUGH RELIEF

THE war was on. The missionaries in Turkey were cut off from direct communication with the home office. Censored letters that occasionally got out of the country reported in cryptic language conditions of distress, showing grave need all over the country.

In September, 1915, a cablegram came from Henry Morgenthau, Ambassador at Constantinople, calling for immediate relief funds. I got into communication with outstanding individuals of the different organizations carrying on missionary and educational work in Turkey, asking them to meet me in the office of Cleveland H. Dodge in New York on the 16th of September. A large group came. As a result of that meeting a committee was organized, of which I was made Chairman, Dr. Samuel T. Dutton of Teachers College, New York, Secretary, and Charles R. Crane, Treasurer. The committee was named the Armenian Relief Committee. After the organization had been completed the question was raised as to what we would set as our goal. It was proposed to raise one hundred thousand dollars. Headquarters were opened in Dr. Dutton's office at 70 Fifth Avenue, New York. The earnestness of this Committee is shown by the fact that before the group had dispersed $60,000 was subscribed.

Expansion was rapid. Dr. Dutton's office soon proved inadequate and the headquarters were removed to 1 Madison Avenue, and Charles V. Vickrey was made General Secretary. Mr. Vickrey has continued in this office with great efficiency. In Turkey and Syria the missionaries and educators gave themselves to relief work. Committees were formed in Constantinople, with headquarters in the American Embassy. Dr. William W. Peet was local Treasurer, and President Gates, Chairman. Charles R. Crane, Treasurer in New York, was appointed Minister to China, and Cleveland H. Dodge, that prince of philanthropists, took his place, which position he continued to hold, with unremitting devotion, to the day of his death. He was succeeded in that important office by his son, Cleveland E. Dodge.

The response to appeals for relief was beyond anticipation. The $100,000 originally set as the goal advanced into millions under the name of the Near East Relief. Incorporation became necessary. This was done by an act of Congress in 1919.

The earlier efforts were directed to meeting the needs of deportees of all ages and conditions, and the chief workers were the missionaries scattered across the country, and American educators and doctors who gave themselves unremittingly to the work of salvaging life. While the first attempt was for all classes, it was inevitable that the American workers should early see and feel the pathetic need of the vast number of orphan children, besides thousands who had become separated from their parents and relatives in the confusion of the times. Before the Armistice tens of thousands of such dependents had been gathered at centers like Erivan, Alexandropol, Tiflis, Harpoot, Mardin, Sivas, Cesarea, Konia, Aintab, Marash, Aleppo, Constantinople, and other places, and were ministered to by missionaries.

THE FIRST RELIEF COMMISSION

In 1918, prior to the Armistice, the Relief Committee decided to send into the country a Relief Commission. I was appointed to head such a Commission, and plans were formulating when the end of the War came. Two ships were loaded with food, medical supplies, clothing, Ford cars, trucks, tractors, hospital outfits, etc., and were soon on their way, and a shipload of flour was purchased *en route*. The Commission consisted of Arthur Curtiss James and Mrs. James of New York, Prof. Edward C. Moore of Harvard University, Pres. J. H. T. Main of Grinnell College, Grinnell, Iowa, Mr. Harold A. Hatch of New York, Dr. George Washburn of Boston, Medical Director, Dr. William W. Peet of Constantinople, who was in America at the time and was then returning, and Dr. George L. Richards of Fall River, Mass.

This party, excepting Dr. Richards, sailed on the 4th of January for England, where were secured, through the coöperation of Lord Bryce, from the British Foreign Office, the Admiralty and the War Office, these privileges: transportation for personnel

Copyright Applied For

and supplies in Turkey, warehousing and the right to call upon British officers in the Near East for needed assistance and coöperation. The Commission then went to Paris, where the same privileges were secured from the French Government. In Paris we were in close touch with the American peace officials. As there were constantly arising in Paris questions connected with the Near East, I was urged by Colonel House, on behalf of our delegation, to remain there, allowing the rest of the Commission to go forward. I brought the question before my Commission, and an evening was given to the discussion. When the vote was taken, the Commission was equally divided. I cast the vote for going on.

In Rome, where we stopped to inform our Ambassador of our plans and to secure from the Italian Government the coöperation already secured from London and Paris, an official dispatch came from President Wilson asking me to serve upon a commission to investigate political conditions in Syria. As it would be impossible for me to accept such a position without abandoning my place in our relief expedition, which had already been weakened by the necessity of leaving Mr. James in Paris to act for the Commission in forwarding workers and supplies, and in dealing with the French Government, I declined. Later, President King of Oberlin and Charles R. Crane were sent on the Commission to Syria.

It is no part of this narrative to detail the story of the Relief Commission which arrived in Constantinople early in February and began at once the distribution of supplies and the placing of the three hundred relief workers arriving in early March. President Main went with a small body of workers into the Russian Caucasus, where distress was beyond description. It fell to me to take a corps of workers and the first relief train down the Baghdad Railway to Aleppo, to carry out plans made in Constantinople, and to proceed from there to Oorfa, Mardin, Diarbekir, Harpoot, Malatia, Sivas, Marsovan, and out by the Black Sea from Samsoun.

When we reached Aleppo, about the middle of March, 1919, we found the country occupied by the British under General Allenby, then in Cairo. When I approached the General in charge to make arrangements for proceeding into the interior of Turkey, I found that he had orders from General Allenby that neither I nor my party were to be permitted to pass the frontier of effective British control. The reason given was that we would surely be seized by hostile Arabs, Kurds, and Turks and either killed or held for ransom, and British officers would be called upon to carry out the work of rescue. In order to secure a change of order I went to Cairo on the 11th of April and had conference with Generals Allenby and Clayton. The next day I was handed a copy of a dispatch Allenby was sending to his officers on the frontier telling them to warn me and my party of the dangers that lay beyond the British occupation, and to tell us that if we

DR. BARTON AND OLD GLORY ON HOLY SOIL

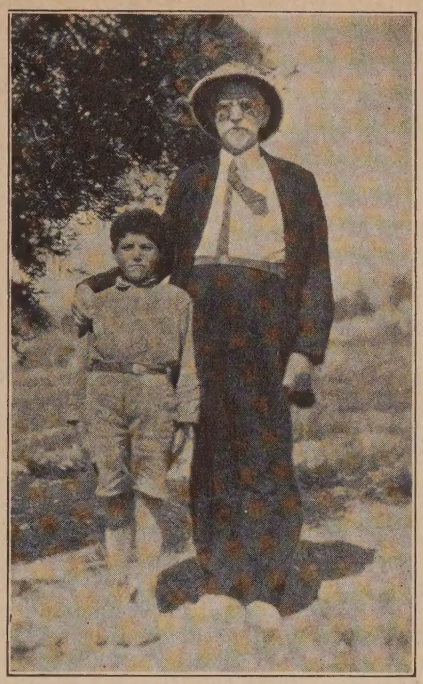
A view from the N. E. R. orphanage at Nazareth.
The Spirit of the Master still at work amid the scenes of His boyhood.

passed that frontier we must do so at our own risk. The dispatch also stated that we were to be permitted to proceed, but that no British, French, or Italian guard would be allowed to accompany us.

THE OPENING OF RELIEF CENTERS

It is sufficient to say that the contemplated journey was made and relief centers and lines of transportation were opened across Mesopotamia, Kurdistan, Armenia, and Asia Minor without mishap. Dr. William S. Dodd, for many years a missionary of the American Board in Cesarea and Konia, was one of the party. We met with courtesy everywhere throughout the journey. Turkish officials had been informed of our coming and were out to give us welcome. We found Mrs. Dewey, Diantha Dewey, and Miss Graf at Mardin, Miss Jacobsen at Harpoot, Miss Graffam at Sivas, Miss Willard at Marsovan; they had been in these stations throughout the entire period of the War. We were met at Samsoun by a United States destroyer, sent by Admiral Bristol, High Commissioner at Constantinople, and were taken back to Constantinople. I was delayed a month or more in that capital because in the journey across Asia Minor I had picked up an oriental bug which kept me on my back in a British hospital. After release, I visited Brousa, Smyrna, Greece, Serbia, Bulgaria, and the Transcaucasus, going as far as Baku on the Caspian Sea, inspecting conditions, and arranging for the second stage of relief work, namely, concentration upon saving the great mass of Armenian, Greek, Syrian, and Assyrian children left as derelicts upon the shores of a sea of tragedy.

Opening the country gave to the world the story of the terrible state of affairs in the Near East, and the response was beyond any expectation. The heroic devotion of the five hundred and more volunteer



JAMES AND JOHN AT NAZARETH

workers, and the courage with which they faced hardships, perils and pestilences that swept that country, were beyond all praise. The same must be said also of the missionaries who stood by the cause of relief from the very beginning. Not a few missionaries and workers gave their lives, while others will bear the mark of their sacrifice so long as they live. Without the missionaries and their experience, wide knowledge of the country, the people and their lan-

guages, and the confidence reposed in them by all classes of officials, the work could never have been so effectively organized.

THE SIGNIFICANCE OF THE WORK

Early in 1923 I made a rapid run from the Lausanne Peace Conference down to Greece, Smyrna, and Constantinople. We were then evacuating all our children from Turkey. Again in the summer of 1925, at the request of the Executive Committee, I made an inspection of all of the work of the Near East Relief outside of Russia and Persia, going as far as Alexandria and Cairo, where over a thousand of the Near East children have been placed. It was gratifying to hear the expressions of appreciation of the work of the organization from state officials and from ecclesiastics of all creeds. The significance to the Near East of the training we have given and are giving to 100,000 and more boys and girls who will spend their lives in that part of the world, and who will become an integral part of its society in the next ten years, is beyond the power of imagination to portray. We have become a child welfare organization. The moral, intellectual, and industrial training given is superior to that given in the state schools in Russia, Syria, and Greece, where our children are located. It is a piece of genuine missionary work without sectarianism. The result of it will be traced in changed society in the Near East in the next four decades.

Just how much has been collected and used in this work of relief is difficult to say. We, of course, know how much has passed through our New York Treasury. Some of this has come from the Red Cross and from well-known foundations. Besides, there have been notable gifts of flour, food supplies, clothing, etc., in addition to what our own Government furnished in supplies for the Transcaucasus at the time of its terrible distress. If all could be summed up, the total would exceed one hundred million dollars.

RESULTS

The results of the work done by the Near East Relief cannot be tabulated and will never be measured. Over 130,000 children have been registered in the orphanages of the organization. A considerable number of these were early placed with discovered parents and relatives. Thousands of homes have been reëstablished in this way. At least 50,000 children, largely Armenian, Greek, and Syrian, have been in these orphanages and schools for years. Thousands of them have never known any other home and have no distinct memory of parents or relatives. These children know nothing of the degrading influences and atmosphere of the degenerate social life of the East. They have lived their conscious life in the Christian atmosphere of the Christian orphanage school homes. They have learned to submit cheerfully to mental and physical discipline. They are mentally alert and physically strong, and know what hard labor means. At this writing there are yet 15,000 under sixteen years of age in preparation to follow a much larger number into the communities of the East. The training of these youth for a constructive place in Greece, Syria and Palestine, Egypt, Turkey, Persia and Russia, is superior to that given to the rank and file of the children of these countries. Our organization follows them as they go out and take their place in society and root themselves into their new environment as artisans, farmers, merchants, teachers, nurses, home-makers, and we give them such aid as we can to help them root strongly and to start right. The mind fails to attempt to measure the extent of the influence of these youth in the next forty years.

This organization has commanded a vast deal of my personal time and strength in the last twelve years. I entered the work with the approval of the Prudential Committee, after having laid the whole matter before them. I have always attended the meetings of the Executive Committee and the Trustees when I was in the country and have spent much time in the headquarters offices. I have seen the work overseas and felt the power of its uplift. I doubt if anything I have undertaken in this period will mean more for good order, industry, brotherhood, a new Christian society and the Kingdom of God in the Near East. While it is not a part of the work of the American Board, yet I cannot escape from the conviction that, so far as the permanent influence on the Near East is concerned, there is no work of the American Board which will count for more.

THE WORLD WINDOW

By C. H. P.

Universal Religious Peace Conference

An announcement has been issued of a world-wide peace conference in which will participate men and women from all countries and all religious faiths who have ability, knowledge, and interest in those questions which affect human brotherhood and international accord between nations, and who believe that religion offers a means of establishing permanent peace on earth and good will among men. The proposal comes from the Church Peace Union, founded by Andrew Carnegie, of which Rev. William P. Merrill, D.D., is President. The time suggested is 1930, when it is hoped a conference may be held, composed of 1,000 carefully selected persons, proportioned according to nation, race, and religion. A preliminary conference will be held during the summer of 1928, attended by seventy-five persons, for the purpose of passing upon such questions as the make-up of the conference, organization, program, conduct, place, time, etc. This will be attended by the committee and officers of the Peace Union, together with fifty individuals from the eleven living religions, plus ten additional representative men and women chosen at large throughout the world. The Peace Union agrees to finance the preliminary arrangements. The eleven religions, arranged in alphabetical order, are: Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shinto, Sikhism, Taoism, Zoroastrianism.

Eastern Countries Shake off Foreign Restraints

Movements for the withdrawal of special privileges hitherto possessed by aliens are not confined to Turkey and China. The Persian Government has notified the Powers now enjoying jurisdictional privileges that these will be abolished on May 10, 1928, the intention being for Persia to negotiate fresh treaties from which capitulatory rights shall be absent. Egyptian journals are urging the annulment or modification of privileges now granted to foreigners. In Hijaz King Ibn Saoud is said not to be disposed to recognize the present capitulatory *régime* as one that can continue without modification.

Missions Endorsed by the King of Siam

The King of Siam, on a recent visit to the northern part of his kingdom, bestowed honors upon three Presbyterian missionaries and gave to their work a sum of money amounting to nearly $2,250. With this was a letter expressing "deep appreciation and heartfelt thanks for the very splendid work the mission is carrying out in alleviating sickness and suffering, and in promoting education among the people of Northern Siam." The King and Queen also gave sums of money to three of the girls' schools conducted by the mission.

Baghdad Again on the Map

On April 12, as the climax of an interesting ceremony at the aërodrome in Baghdad, King Faisal, by pulling a silken tassel, unveiled the name *City of Baghdad* on the new liner of the Imperial Airways, and at the same time set free a flock of white pigeons that after a short flight returned to settle on the wings of the aëroplane. This act was preceded by an address from the High Commissioner, which "consecrated and emphasized the dependence of Iraq's modern civilization upon the navigation of the air." The Commissioner said that in ancient times the caravans of the world brought wealth to Iraq until the conquest of the sea diverted trade to ocean routes. Now the conquest of the air was giving back to Iraq her ancient geographical primacy as the central region of the earth. She had already become accustomed to seeing the aëroplanes of all nations pass over her on their voyages between the East and the West; but this great enterprise of the British Imperial Airways was the first to undertake a regular commercial air service for passengers and mails across the deserts of the Middle East. He expressed confidence that the world's passenger traffic between Europe and Persia and India would in future pour through and over Baghdad, and so considered it fitting that one of the first of the aëroplanes built for the service should be given the name of that city and be sent on its way by King Faisal.

Has Christianity a Message to the Jews?

The answer is found in a conference recently held in Budapest, attended by a hundred workers among Jews, gathered from some twenty countries. The conference was held under the auspices of the International Missionary Council, which federates the Protestant Mission Boards, and Dr. John R. Mott, its chairman, presided over the sessions, which lasted six days. Significance was given to the meetings by the presence of a considerable number of Hebrew Christians, converts from Judaism, gathered from Europe, America, and the Near East. At a Sunday session these converts spoke on the question: "What did you find in Jesus Christ that you did not find and honestly cannot find in Judaism?" Dr. Samuel Zwemer, reporting the conference in the *Missionary Review of the World*, speaks of the atmosphere of profound fellowship in which one after another of these men who had come out of Orthodox Judaism and out of atheistic and revolutionary circles replied to this question, speaking from their personal

experience of Christ. Intellectual and social questions were also considered, and entire freedom was given for the expression of varying points of view. The findings, which have not yet been published, will emphasize the need of caring for the bodies as well as the souls of men, the importance of recruiting and training adequate leaders, hearty coöperation between groups of workers, and the large use of literature. It was announced that in Southeast Europe there are great mass movements of the Jews away from the synagogue and toward the Church.

Foreign Population of China

In view of the international complications arising from the presence of foreigners in China, it is well to know how many persons are involved, and how they are distributed nationally. Roughly estimated, the number of foreigners residing in China is between 320,000 and 325,000. In 1924 the Customs Administration gave the number as 320,829, divided among different nationalities as follows: Japanese, 198,206; Russians, 85,766; British, 14,701; Americans, 8,817; Portuguese, 3,657; Germans, 2,733; French, 2,715. The remainder was made up of small numbers of Italians, Austrians, Belgians, Spaniards, etc. More than half of the Japanese were in Manchuria. A large proportion of the Russians were refugees coming to China after the Soviet revolution. In 1926 the United States State Department estimated the number of Americans in China as approximately 12,000, about half of whom were missionaries.

Gandhi Talks to Christians

The Indian journal, *Dnyanodaya*, says that on March 25 Mr. Gandhi came very near death when, as stated by the physician attending him, he had a mild attack of apoplexy, a verdict since supported by other doctors. They say that he needs immediate and prolonged rest. The illness occurred on a day when he had spoken at seven different meetings. One of these was the Kolhapur Christian *Mela*, where the Indian Christians assured him that they were with him in his program, that they were not denationalized, and that removal of untouchability was their great desire. He said to them: "My experience tells me that the Kingdom of God is within us and that we can realize it, not by saying, 'Lord, Lord,' but by doing His will and His work. If, therefore, we wait for the Kingdom to come as coming from outside, we shall be sadly mistaken. I am glad that you are with me in my program." He then urged them to visit the many villages whose people he described as starving and on the brink of ruin.

Nuns Object to Bobbed Hair

Two thousand Japanese nuns belonging to the Jodo sect of Buddhism are agitating for permission to wear long hair. The shaving of their heads when entering a monastery is regarded as an outward sign of the inward acceptance of the vow to lead a celibate life. The Buddhist hierarchy is alarmed for fear that if this demand is granted it will be followed by one that, like the priests of that sect, they shall be allowed to marry. The head of the sect frowned upon the movement when it was inaugurated about a year ago, and the nuns are now carrying their case to the bar of public opinion. They are said to be planning to have five thousand nuns from different parts of the country gather in Tokyo for a mass meeting while the National Diet is in session.

Glimpses

According to the *Chinese Recorder*, statistics show that over 50 per cent of the graduates of Christian colleges in China up to the present time are directly engaged in some form of Christian work, while a great many more are making a constructive contribution as Christian men of business, engineers, agriculturists, doctors, or as wives and mothers in Christian homes.

Some blind students in the great Mohammedan University in Cairo learned that there were books that could be read without using the eyes. They sought instruction from a blind Christian connected with the Church Missionary Society. He promised to teach them to write and read by the Braille system if they would use the Bible as their text-book. This they agreed to do. Returning to their homes after several months of study, these Moslem boys asked permission to take the Braille Scriptures with them.

A decision recently rendered by a judge in Travancore vindicates the right of low-caste people to use the public roads. The Hindus asked for an injunction to restrain their despised countrymen from entering roads adjoining one of the temples. The judge said that the prejudices of particular sects ought not to be allowed to override the primary rights of the King's subjects, and declared that "on principle and on authorities" the plaintiffs were not entitled to pray for the injunction.

The International Association of Daily Vacation Bible Schools reports that in 1926 there were 38 of these schools in Hawaii, 150 in the Philippine Islands, over 300 in Korea, about 20 in Burma, 16 in Cuba, 7 in Syria and Palestine. In Japan four training classes for vacation school teachers were held by the Japanese National Sunday School Union. Plans are under way for the extension of the movement in Australia, South America, and South Africa.

The commission appointed by the Belgian Colonial Minister to study projects for harnessing the falls of the Lower Congo so as to develop one hundred thousand horse power of electricity, and for constructing a system of locks and canals which will allow steamers of ten thousand tons burden to ascend the river to Stanley Pool, reports that the scheme is practicable, and advises that experts be sent for study of the electrification part of the plan.

CASTLES IN THE AIR, AND SOME OTHERS

By KATHARINE O. FLETCHER

HOORAY! Look, folks! There's the castle!" a gay voice shouted, and all the travelers craned their necks to get the first glimpse of the strange old ruin, a welcome sight after the long day's trip through the mountain gorges of the beautiful Taurus Range.

A long day it had been; an early morning auto ride from the historic old city of Tarsus had brought us to the "khan," or little inn, far up among the foothills, where we left our car, and mounted horses for the six-hour journey up into the fastnesses of the mighty mountains. And glorious scenery it was. On every side rising peaks, deep ravines, towering cliffs—wild, beautiful, with ever-changing delight of somber green of lofty pines, cool darkness of wooded depths, and far-stretching view brilliant in the Eastern sunlight.

Along the Cydnus

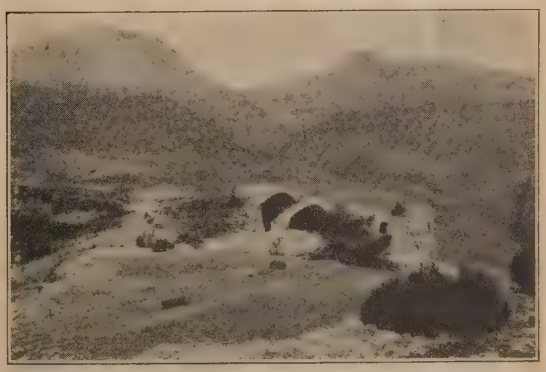
Our forest trail had led us over the clear green waters of the Cydnus, the thunder of whose voice had called to us from afar. Noon had given us rest near a wayside spring, where trees offered welcome shade for us and our tired horses. What a wonderful thing lunch was there, in the fresh, crisp air, and how we reveled in the breath of the hills after the glaring heat of the plain from which we had come!

Now late afternoon found us within sight of our destination, the interesting old Turkish village of Namrun, which lies in a little valley high among the heights of the Taurus, and below the mountain spur on which stands the ancient castle of Namrun.

A commanding site indeed it has, this old castle, alone on that summit, frowning down on the sloping valleys below. And who knows its history? Is it of Crusader date? Or much earlier? A history it has, as one realizes sharply when he stands on its now grass-grown roof and gazes across the valley to another little peak crowned by the smaller castle,

The Namrun Castle

called "Zenob," or four-sided, that is, square. What signals went back and forth between these two—and from them to the so-called "signal mounds" which mark the way to the not far distant blue of the Mediterranean? Who of the great spirits of the past has moulded history from these mountain tops? How one longs to know, as he stands in such a presence! In future days excavation may come to our aid and teach us much, in this land where



The Castle and the View Beyond

the past summons us to learn its secrets. Even now the sharp-eyed wanderer on the castle hillside finds strange bits of old pottery, curious glass, and the like—a lure indeed!

Truly the stage here is set by Nature for heroic deed. Such wonder of mountain peak, such beauty

NAMRUN VILLAGE

of wild valley, such charm of endlessly varied view—surely this is a spot for lofty thought and inspiring action. And to it come folk by hundreds, in the summer months, to revel in its quiet and beauty, to be refreshed by its serene calm, to lift their eyes unto the mountains and find help.

Yet it is but a mountain trail that leads to this spot, and seemingly remote from the world it lies, girded by the strength of the hills. And here the little village of Namrun sleeps in quiet, awaking once a week for market day, when folk come over the trails to barter and bargain noisily from early daybreak. Its one little street wanders up the hillside from the tree-shadowed valley; on each side, fields yellow with grain promise winter comfort. Here toil the men—and the women, too—with the implements old as their history. No American tractors for this mountain village—*yet!* Here is the circular threshing floor, around which is dragged, by strong horses, the long, thick board, set with pieces of sharp flint, which will scratch out the grain from the ripe ears strewn on this floor of hard-packed earth. And here one yet sees each step of the laborious process familiar to the past—but what delicious flour will be the result, and what tempting bread! Alas for those who do not know the joy of eating crisp, hot "thin bread," of the consistency of the thinnest wafer, and made with good wheat flour! And how freely this will be offered you by these friendly, hospitable folk, if you but chance to call when they are baking. Indeed, a call upon them at any time brings such cordial greeting and ready interest, it is a pleasure to loiter along this village street among such people.

ON THE THRESHING FLOOR

As you saunter along, on a summer afternoon, you notice the women sitting on the little porches of the low, flat-roofed houses, each at her loom or frame, busily embroidering or weaving, deft hands creating the lovely things that will coax the money out of the traveler's pocket. And all the family affairs are carried on here under the cool shelter of the protecting roof, as neighbors sit and gossip, prepare their food, do the family mending, or make their toilets. Fashion has its sway here, as surely as there are women, and here graying hair must be dyed with the fashionable henna, and become a gay red. So one afternoon I saw an elderly woman, whose wrinkled, worn face showed weary age, become youthful indeed as her hair grew cheerfully

THE VILLAGE WOMAN

red! And then to protect the precious, newly-dyed hair, she wrapped about it bright little green grape leaves, until she looked some ancient devotee of Bacchus! Fashion, such is thy power!

And so the little village goes on, a'dream. Yet even there, far up among the hills, a new voice is calling, and a new life is astir. New thoughts, new laws, are rousing even these simple folk, and touching events with far-reaching consequences. One August afternoon of the past summer, as a group of us sat on our porch overlooking the quiet valley and the rising peaks beyond, callers arrived—a young woman and her mother. The young lady had brought with her her little hand loom, and as she sat on our porch floor weaving, they chatted with us in a simple, friendly way. But the young woman's face was so tragic that one of us asked the mother why her daughter was so sad. In reply she told us a pathetic

story of how the daughter's husband had turned his wife out of house and home, and had refused to allow her to take her little child. According to the old law of this land, divorce had been a simple matter for the husband, as he need do no more than say to his wife, in the presence of witnesses, "Go; you are my wife no longer," and the wife had no redress.

But even in this little mountain valley,

"The old order changeth, giving place to new,"—

and strange events occur. After some weeks we had another call from the same ladies, and now we noticed that the younger woman was radiantly happy. Of course we asked the cause of her evident joy, and the mother replied:

"Why, there's a new law now, we found out, and a man can't turn his wife out that way any more. So my son went to a lawyer in the city, and he made my daughter's husband take her back, and she has her baby girl once more!"

No wonder the young woman's eyes were bright with new light, for no longer did her empty arms ache with longing. And no longer need she hang her head in shame, for she had been reinstated in public opinion. She was no longer disgraced in the eyes of the village—her world—once more she was the mother of a home and a family.

THE DIVORCED LADY

New laws—new thoughts—a new day dawning, even in the little villages hidden among the hills! May the future carry out the promise, in this land of Turkey, this land so fair.

TWO SAMPLES OF THE MODERN MISSIONARY

BY DOROTHY P. CUSHING

One of the interesting features of publicity life in the Board Rooms is the interviewing of missionaries. The Editorial Department might well be called at times a veritable pumping-station.

Our News Editor gives us here a few facts drawn from a veteran of Africa who, like Livingstone, loves to contribute to science on the side, and from a recruit setting out for Turkey with a new kind of scientific contribution for that needy field.

I

IT may be that the Garden of Eden was located in what is now Portuguese West Africa! At least discoveries of stone implements made by Dr. Merlin W. Ennis, of Sachikela, West Central Africa, furnish very good evidence looking toward that assumption. Dr. Ennis, who has been working in the West Central Africa Mission since 1903, took into his mission work the same interest in archæology that he had developed during, and closely following, his college career. While to some of us a centennial celebration is fraught with the odor of antiquity, to Dr. Ennis a "thousand years are but as yesterday . . . and a watch in the night." In his studies along the lines of the histories of ancient peoples, he rubs shoulders with races of men who lived and worked, no one knows how many thousands of years before the Pyramids were even thought about.

And so he comes back from Africa this summer with a trunk full of some one hundred specimens of paleolithic stone implements, which, according to such authorities as members of the British Museum, are the first ever found in the Angola district, and which date back to the earliest periods now known to science. In shape, these specimens are similar to some found in upper Egypt and in France, and both in material and shape, to some from India. These bits of crudely hewn rock have a wonderful story if one could make them speak; for, by their very composition, they indicate that they were probably used by an ancient race which died out, or migrated, leaving the land of Africa to the present Zulu people who possess it.

The challenging question then arises, Where did the present African race come from? India, the South Seas, where? And only the patient research of science, through language and habit study, can determine the answer. But Dr. Ennis' discoveries have forged another link in the chain, and he hints at even more remarkable things which he may be able to disclose later.

DR. ENNIS

AN INTERESTING FORMATION

This rock, 125 feet high, is in the desert of Benguella, West Africa. It has been cut by the wind until it has the appearance of a cheetah's track on one face.

"The present people of Angola came as robbers and plunderers," says Dr. Ennis, "driving out or killing the first inhabitants. There was without doubt a very ancient civilization there, which perished when the newcomers arrived; and these newcomers have not yet had time to develop a civilization of their own." Dr. Ennis is taking his relics to his Alma Mater, Beloit College, where they will become a part of its already noted collection in the Logan Museum.

Angola, the district in which Dr. Ennis lives, is a colony of Portugal. Revolutionary changes are pending in this section of Africa, for, with the building of the great Cape-de-Cairo railroad, steel bands of communication will cross the country from Lobito, on the coast, to Katanga, the great copper mine district. This new railroad, which is being built by an English company, follows the great divide which crosses Portuguese West Africa and sends rivers running North to the Congo and South to the Zambezi. It will be completed in 1928, and then, with easy transportation from the coast into the Livingstone country, Lobito, up to now little known to the outside world, will become the clearing house for mail, commerce, and passengers, traveling to and from all Central Africa. And Lobito merits this distinction, says Dr. Ennis, for it has one of the finest harbors on the West Coast.

Just what this "new way into middle Africa" will mean to the mission work of the West Central Africa Mission cannot be fully estimated, but Dr. Ennis, fresh from his field, paints a picture that glows with enthusiasm. For, as he points out, the mission is located right in the heart of this growing territory, on land sufficiently high to make it the center for health depots, hospitals, and sanatoria.

With the railroad and the opening up of means of communication across the entire section comes unlimited possibilities in the way of schools and colleges. Dr. Ennis believes that this part of the country will become the educational center of Central Africa. "I think we have an opportunity for a *great* educational work," he says. He believes the days of rough pioneering are past and a period of intensive building along educational lines lies ahead.

Progress in the West Central Africa Mission has been good during the past years. At the Dispensaries some 26,000 patients are treated annually. Malaria, sleeping sickness, hookworm, and a peculiar blood blister disease, deadly and much feared by the natives, are among the plagues of Africa which modern medical science is trying to master. With the coming of the white man came, too, the dread tuberculosis.

Angola is passing through a serious economic and industrial crisis at the present time. The native suffers equally with the white man from the conditions under which he is obliged to work. It is the duty of the Mission to give him every aid it can toward economic progress. The boys from the mis-

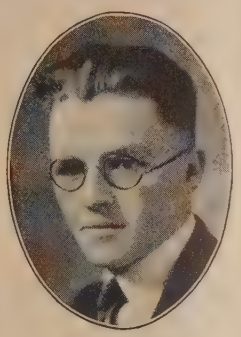
THE KUVALI AT KAYAVI

For a quarter of a mile this river in Angola, West Africa, flows through a crack in the rock as straight as though cut with a saw.

sion schools find employment in Government service, and the new railroad plans to take on native workers. Indeed the senior public servant in the district where Dr. Ennis lives is a Negro.

II

It is trite to say that the day when all a missionary needed was an "urge," and a Bible, has gone, but this fact is brought home forcibly when an agricultural missionary, like Dr. Frederick F. McKenzie (who, with his young wife and baby son, will sail for International College, Smyrna), explains the importance of a hen's pedigree to the work. Dr. McKenzie will be accompanied by a distinguished group of chickens and a fine Holstein bull when he sets sail for Turkey. And these chickens are of his own careful selection, some coming from Missouri and some from British Columbia. One of the Missouri chickens, which lives up to the reputation of her native state, is the child of a famous mother; she has a laying record of 317 eggs in one year—the average accredited hen having a laying record of only around 200 eggs. In fact, Dr. McKenzie says, every female in the family tree of this particular chicken has had a record of at least 300 eggs annually.



DR. MCKENZIE

The place of the agricultural missionary in a land like Turkey, where approximately 85 per cent of the people are directly dependent upon the soil, is rapidly becoming more and more important. The need for intelligent instruction in the ways and means of raising better crops and breeding better animals is painfully evident in Turkey. Mustapha Kemal Pasha recognizes this need and has a "model farm" of his own, where he tries to raise improved crops and stock. Here and there Turkish gentlemen farmers may be found using American and European tractors, but their influence is not great. It is the common, everyday, struggling dirt farmer who needs sympathetic and intelligent help in managing his own little plots, and meeting his own peculiar problems *where he lives.*

Something of all this is in the mind of this earnest young missionary, who is taking his highly trained mind, and his few but intensive years of practical experience into this needy land with the plan of getting down to rock bottom with the native farmer and helping him solve some of his problems.

It is hardly fair to ask a new missionary what he is going to do, for until he reaches his field and has accustomed himself to his surroundings, he is hardly able to plan very definitely. But during the first year and a half Dr. McKenzie will devote himself to learning the language and "keeping the wheels going around" on the fifty-acre farm which is attached to the International College. On this farm they now have two cows, some poultry, one horse, many bees, and a dairy. The Turkish Government prohibits the teaching of agriculture in the classroom—probably because it wishes to foster interest in its own Government Schools of Agriculture—but it does not prohibit its people from visiting the farm at the college and drinking in new ideas from contacts with the teachers there.

In fact, we are told that the finest spirit of cooperation is shown by the officials of the Government toward the college, and especially toward the agricultural work. It is interesting to note one peculiarity in the educational supervision of Turkey. Whereas the academic departments of the college come under the Government Department of Education, the Agricultural work comes under the Government Department of Agriculture.

One of the things that Dr. McKenzie has in mind is the stimulation of crops suited to dry land farming—which, in case you were not brought up on a farm, means land where the rainfall is 23 to 24 inches annually. Here in America the average is about 30 to 60 inches annually. In Turkey, from November 1 to April 1, there is a rainy period, while from the middle of June until November, when crops should be growing, there is a dry spell. Therefore, unless irrigation of an extensive nature can be used, crops must be adapted to dry land farming, planted sparsely. Dr. McKenzie is taking with him, besides his pedigreed livestock, grains, including corn and sorghum (for its greenness), which have been tried out and proved adapted to dry farming.

But there are two ideas in Dr. McKenzie's mind about work with the Turkish farmer. First, he plans to improve the native stock. "It is much better to discover by selection the types best suited from among the native animals, than to try and adapt foreign stock," he maintains. For foreign animals are very susceptible to all the diseases that are about. To get at this matter of improving native animals, Dr. McKenzie will visit the farmers and invite them to come to the college farm. He will give brief courses *in the Government schools,* for the Government has already invited such coöperation from the college.

The second plan is to stimulate "coöperators" among the farmers. This will work along these lines: Dr. McKenzie will pick out a man who is a sheep-raiser, or a poultry raiser, or a plain farmer. He will visit this man, talk to him about crops or animal raising, suggest methods of improvement. After a time he will get the man interested in trying out some of his methods. He will help him in every possible way until the man has secured results. Then this farmer will be invited to visit the college as a "coöperator" and to talk to his fellow farmers about his methods. From time to time meetings of the surrounding farmers will be held in this man's house. Through this indirect, yet personal, method many farmers will be reached and become teachers themselves. The outcome may be an annual event when

all the farmers will come to a conference on their particular field.

The farm demonstration method as used in Canada will be tried out. This will be done by having two fields, side by side, measured and prepared for seeding. One field will be worked on the old lines; one field under the direction of the college. The result will be left to the judgment of the farmers who survey the crops.

An Agricultural Fair is being held in Smyrna the week after the McKenzies arrive in Turkey, so they will have a most unusual opportunity to see together the people with whom they will be working.

To look at the quiet, red-cheeked young man who will set out for Turkey August 9, one would not think that he carried a degree of Bachelor of Science and Agriculture from the British Columbia University—being a member of the first class in agriculture to graduate from that institution; a Master's Degree in Animal Husbandry from Missouri University; a Doctor of Philosophy from the same university; and that he has worked with livestock on Government farms in British Columbia, Alberta, and the great Northwest; that he has served as an agent in the Animal Husbandry research work of the United States Government at the University of Missouri; and that he leaves a position on the faculty of the University of Missouri to go to Turkey as a missionary.

And a word about Mrs. McKenzie, who is a daughter of Missouri, ought to be added to the story, for she takes with her a degree of Bachelor of Science and Public Administration from the University of Missouri, where she majored in Social Service and Bible—and she also takes, as her special responsibility, Frederick F. McKenzie, 2d, aged five months!

JAPAN AN ARENA

By KEIJI ASHIDA

The Dean of the Theological Department of Doshisha University, in a letter to the Rooms, emphasizes a most momentous fact.

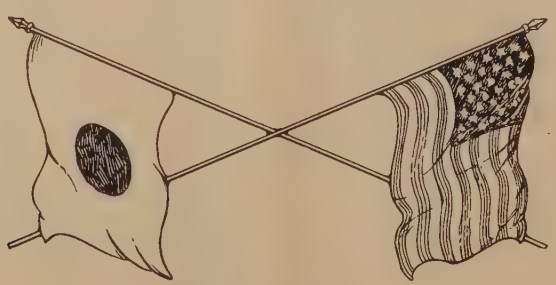
I WONDER to what an extent the Christians in America have ever realized that Japan at the present time has become the arena of all sorts of conflicting "isms"—Chauvinism, Bolshevism, Socialism, and Christian Idealism. The first of these is fast declining. If it were not for the Hearst's yellow-journalistic propagandism and America's Exclusion Law directed against the Japanese, the naval expansion of England in the Orient, the constant internal trouble in China, Militarism in Japan would have lost its ground almost completely, and would have remained in its proper position of doing police service.

It is rather Bolshevism that is to be feared in the Orient. Intelligentsia, as well as some militarists in China, have been bought and bribed by the "Red," and the Yellow Sea connects her people and ours. The Bolshevizing influence is felt as coming from the opposite direction—from America, too. Now we Christians here, particularly those in Doshisha, are thoroughly aware that we have got to fight it down with the weapon of the Spirit, with sane, practical, Christian Democracy.

With that in view, Doshisha makes it her objective to send out writers, as well as men of action, who are well equipped with intellectual accomplishment and imbued with the Christian spirit.

What I am trying to express simply amounts to this. In the realm of both ideas and practice—both religiously and sociologically—Japanese people are passing through a deadly fight—in the near future she will undergo a still worse one. Would the Christian Idealism gain? The answer to this question largely depends upon whether the Christians in America will send some of her strong men to work with the Japanese Christians and help them.

To speak frankly, it is a piece of far-seeing wisdom as well as moral responsibility for the world's Christians to concentrate all their forces for the next twenty or thirty years at least to help Japan as a nation to be thoroughly Christianized in spirit and in deed, if not in form or ritualism. And the Doshisha, having a body of wide-awake Christians, is a most proper place to put their helping hand.



CHINESE REACTIONS

By CHARLES E. EWING

This has to be published as a posthumous article, for Mr. Ewing was suddenly called home through death by automobile accident a few days after he sent these notes to the editor from his furlough residence in New Haven, Conn. Mr. Ewing was one of the few missionaries of the Board who passed through the Boxer outbreak into the throes of the present upheaval in China. The last paragraph is his final message to the American people.

WHEN East and West touch, serious problems result. To such problems, for nearly a century and a half, China has been necessarily reacting.

Reaction Number One—Exclusion. Aliens were not wanted. This resulted in the ceding of certain islands off the southern coast, notably Macao to the Dutch and Hongkong to the British; they could live there and trade with the mainland. Later, as the West demanded further trading privileges, there were added "foreign concessions" in designated ports along the entire seaboard.

Reaction Number Two—Unwilling Admission. As the demands increased, residence in the interior was permitted, with restrictions. Foreign missionaries and their converts were granted peculiar privileges. Gradually the foreign powers pushed their claims by progressive precedents.

Reaction Number Three—Hatred. This was based on the presumptions of foreigners, especially their presumption of superiority. This hatred culminated in the "Boxer" uprising of 1900, but continued for years after that date.

Reaction Number Four—Adopting and Adapting Western Civilization. This new development was most marked in education. Gradually it affected social ideas also. In military and political affairs, it helped to prepare for the Revolution and the Republic.

Reaction Number Five—Nationalism. All previous reactions had lacked clarity and intelligent self-assertion. The "Boxer" uprising was an unintelligent expression of hatred for foreigners; the present movement is not essentially anti-foreign nor anti-anything; it is positive self-conscious Nationalism led by men of high education and intelligence. It is this reaction number five that commands present attention.

BEGINNINGS

The genesis of the new Nationalism was back in the days of the Empire. Sun Yat Sen and others were its inspirers. Its first startling expression was in the establishment of the Republic. Soon, however, military leaders subverted the government to their own selfish ends and the ideals were defeated. They were defeated officially, but were still maintained by a band of true patriots.

This led to the establishment of the Nationalist Party, to propagate the ideals of the new China. The Nationalist *Movement* is not sectional; the Nationalist *Party* is southern. It had as its inspiring leader the same Dr. Sun who had promoted the revolution. Living, he could inspire but could not win success; dying, he left as his legacy the famous "three principles"—nationalism, democracy, organization of industry. He left also leaders more able than himself to carry the campaign to success. Under these the Nationalist Party has been moving northward. It is a southern party, but has so commended itself that it may easily win nation-wide acceptance on certain conditions—that it shall not remain sectional and that it shall rid itself of the extreme "red" element.

PROBLEMS

The Nationalist Party faces two immediate problems. The first is to settle the internal strife between its right and left wings. This it is doing; when the right wing dominates, the way is cleared. The second problem is military: the *people* of the north are in favor of the southern party; but the military *leaders* of the north are strongly organized and equipped and it is possible that they may maintain a long and vigorous opposition.

If the Nationalists do not succeed soon, the strife and chaos of recent years will continue and increase. If they do succeed, there must ensue a long period before general quiet and governmental stability are assured. They will face the complicated problems of a republic of unprecedented immensity. It remains to be seen how such problems will be met. Probably the result will be a form of republic not closely patterned after the republics of the West.

WHAT NEXT?

What will be the next reaction towards foreigners it is too early to predict. Meanwhile the nations may adopt one of three courses. (1) Protect their nationals and interests by force, an impossible course if the Chinese are definitely antagonized in the process. (2) Accept Chinese regulations and laws applied to alien life and property. (3) Withdraw from the country. At present the course followed is a combination of the first and third proposals: most nationals are withdrawn from the interior, but treaty ports are to be protected by force if necessary. Eventually the second course must be adopted.

In these conditions, missionaries of the American Board in North China have followed official instructions. With isolated exceptions, those from the interior have withdrawn; many have left China; not

a few are now in the United States. The conduct of missionary work is being turned over to Chinese Christian leaders. In some stations this has already been done effectively. In the mission as a whole, it is in process. This action is possible for two main reasons. First, one dominant aim during sixty-seven years has been the training of leaders adequate in numbers and ability to carry forward the Christian program, and these are ready now. Second, the machinery is also ready, has been in use by Chinese and Americans together for a dozen years, and now requires only minor adjustments to fit the new situation.

CHINESE CHRISTIAN LEADERSHIP

What is the reaction of Chinese Christian leaders to this emergency? First answer: a sample station. The primary schools have already for three years been under a Chinese Supervisor; he goes on. The Middle Schools (junior-senior high) for boys and girls have newly elected Chinese principals. The hospital is administered by a Staff Council, entirely Chinese, the senior physician being Chairman and practically Superintendent, with cordial staff support. The oversight of church and evangelistic work has been transferred to chosen Chinese leaders, who, in the opinion of their American predecessors, will provide the new vision and eager impulse which have been needed. One devoted leader said: "We don't know what to do nor how to do it, but we are going to do it." Second answer: annual meeting of North China Council. Here were elected delegates from all stations—men and women with the same devoted spirit as the man just quoted. With vision, with

MR. EWING AND THE NORTH CHINA COUNCIL

Our late friend is in the upper left-hand corner of the picture.

This photo of the Council of the North China Kung Li Hui was taken, April, 1927, on the steps of Peking First Congregational Church.

From right to left, front row: Wang Wen-Chih, Superintendent of country churches, Peking field; Wang Tzu-Ming, country churches, Paotingfu; Shih Fu T'ang, country churches, Lintsing, Shantung; Chang Keng-Kuang (brother of Chang Heng-Ch'iu), pastor and religious educator, Paotingfu, Yünnan, and Fenchow, student at Yenching University in preparation for work in America; Kuan Hsieh-Yü, of Shantung, Principal of Bridgman Academy for Girls, Peking; Chang Heng-Ch'iu, General Secretary; Miss Ch'ien Chung-hui, teacher, religious and social worker in Peking country churches; Miss Alzina C. Munger, Taiku.

Middle row: Jen Shou-P'eng, supervisor of country schools, Paotingfu; Wei Chen-Yü, city pastor, Tientsin; Alfred D. Heininger, Tehchow; Ch'eng Chih-T'ien, Boston University, religious education secretary, Fenchow country churches; Neander C. S. Chang, Hartford Theological Seminary, secretary of student Christian work, Peking; Li Ch'ing-Hsien, educator, Tungchow, Peking, and Tientsin; Li Fu-Hsiang, country churches, Tehchow; Miss Grace E. McConnaughey, Fenchow.

Back row: George D. Wilder, T'unghsien; Dean R. Wickes, Lintsing; Ch'en Ch'ang-Yu, Hartford Theological Seminary, teacher, Jefferson Academy, T'unghsien; Rowland M. Cross, General Secretary; Wynn C. Fairfield, Taiku; Earle H. Ballou, Tientsin; Hugh W. Hubbard, Paotingfu; Charles E. Ewing, Tehchow; Miss Luella Miner, Shantung Christian University, Tsinan.

The Council, composed of eighteen regular and seven coöpted members, runs the work of the Board in North China.

intelligence, with loyalty to the spirit of Christ and to their own national aspirations, they have put their shoulders under burdens that they have been learning how to carry. It is their spirit which is the chief element in the answer they give. For its full import, one must read the minutes of that annual meeting.

Formerly, missionaries challenged Chinese to accept Christ. Now, these Chinese Christians challenge us to make possible their new achievement. They are to lead, but they see clearly that they will need our help. Missionaries are wanted, are already being invited back, are eager to go when the way opens. In personal absence, it is more than ever imperative that funds be supplied to maintain the work to which the Chinese will give unstinted devotion. They are deeply and eagerly desiring fellowship between Chinese and American Christians. This is a challenge to international sympathy, service, and support.

THE GREAT MINORITY VICTORY AT FOOCHOW

By RODERICK SCOTT

This is a record of events of far greater significance for Christianity and Christian education in China than was the story of the looting of Foochow which put that city into the headlines of the American dailies the first of the year. The story grows out of the effort of all parties in China to compel all mission institutions to come under Chinese control through "registration."

Professor Scott is the Assistant Dean of the institution referred to: Fukien Christian University.

THINGS broke on Monday night, March 21, in a student meeting called for 7 P.M. The program of the "radicals" as led by Professor Ch'en was a demand on the faculty for the unconditional handing over of the University to the Government. The argument went as follows: The missionaries won't register, as proved by the fact that they have talked about it for a year and done nothing (because of uncertain political conditions), and they can't register on account of the religious restrictions; and if they did try to register, it is too late, for the government—a wholly gratuitous interpretation—is opposed; *but* here is a first-class college; how can it be saved? Obviously, by being given over to government auspices.

Discouragement, "patriotism," self-seeking, fear urged on the disloyal group, at that time a majority. There were many good men in Ch'en's party swept off their feet by his plausible oratory. (How character has risen and fallen in these days!) "Won't you listen to reason? The faculty don't own the college; they can't give it over; the government doesn't want it. Does not that Science which we have all studied teach us all to trust to experiment? Can't you give the faculty a chance with registration according to the rules?" This plea from a loyal senior fell on deaf ears.

Votes in the mass meeting on minor issues, as, for example, whether the writer, as Dean, should be allowed to attend, fell with monotonous regularity 55 to 44, even a vote for a recess at 10.30; and the vote of final action was pending.

What could be done? Some one tried getting the lights put out; the assembly went on arguing. It was a new thing for a professor to forget himself and come on the floor like a student; he naturally carried heavy weight in that mere fact; he could play the old, old game, reciting all the injuries and "imperialism" the Westerners had put on him and his country.

THE MINORITY ACTS

Then something happened—the thing which will make that night ever unforgetable, that significant thing for which I am telling this tale. The Chinese have accepted democracy; and the majority is sacred; formal minorities have no standing; *they* don't start things. *But this time they did.* The boys did not know the meaning of the word "filibuster," but they did it; in fact their whole campaign of six weeks has shown political genius of the highest order, so that there have been things learned more valuable than books, while the books were being neglected.

THE NEW SCIENCE HALL

Where the secret meeting in the dark was held

The loyal forty-four, who wanted in a scientific spirit "to give the faculty a chance to make good," got up and walked out! They gathered on top of the hill in front of the new Science Hall. At first there were whispers of violence; the mildest youth in college produced an iron bar from somewhere; and the radical majority, it is said, were pretty badly scared for a while. Then calmer counsels prevailed. They assembled in a secret room in the

Science Hall; lighted by a single lantern on the floor (the Hall had not then been wired), they drew up articles of federation, and took solemn oath that they would not rest till this evil thing were overthrown in their beloved alma mater. They sent delegates to the faculty, called hastily from their beds at midnight, and outlined their program; the faculty, who had seen nothing for it but to shut down, pledged their utmost support.

Meanwhile the chairman of the mass meeting, the president of the Student Republic of the University, C. J. Lin, was still there in the dark, one against fifty-five. They made motions. "I can put no motions; there is no quorum (with the forty-four gone)." Professor Ch'en: "I will resign the leadership of my party if you will resign the leadership of yours." Lin: "I am not leader of any party. I am merely chairman of this meeting."

THE POSTER WAR

Next day the fight began. Part of the politics of the affair was that the faculty should not recognize the fight; they attended the empty classrooms as if things were normal; for some ten days there were no students on the campus. Both sides had gone to Foochow city to carry on the "war" by newspaper article and advertisement, by posters in the streets, hundreds of strips of blue and red and yellow paper, crying, "Down with" the leaders of the respective sides, and by parades.

The radicals staged the first parade, and two days earlier than scheduled, for fear of the rising strength of the loyal or "registration" group. Notwithstanding their boasts that they had won the secondary schools, they mustered a bare hundred, mostly younger boys; they got hold of a young Chinese pastor and treated him to indignities in the current anti-Christian manner, and they threatened the life of another. Finally they marched into the yamen with a petition that the government forthwith take over their university. C. J. Lin, above referred to, was in the yamen at the moment; he even introduced the radical leader to the officials in question. "Some joke," he said to me; "there was I, one of the so-called 'running-dogs of the foreigners'" (for Chinese epithets are strong stuff) "introducing my enemies to the officials; but I knew the latter would not pay any attention to them."

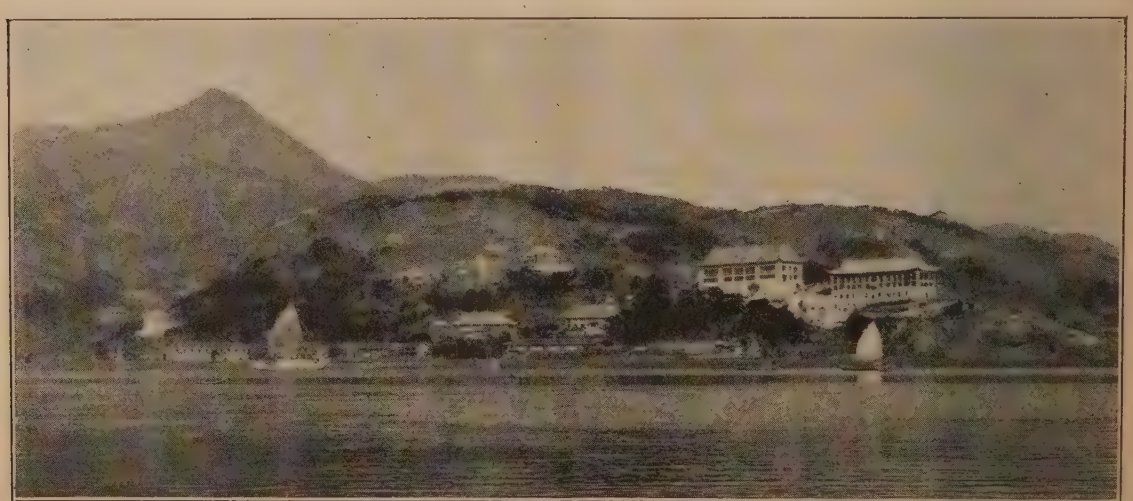
THE GREAT VICTORY

A week went by with increasing paper and poster warfare and the formation of an "alliance of Christian missionaries to take back education rights by due process of law." This is the second significant thing about this bit of history. The first was the will to victory of a minority; the second, the development of a movement of Christian students to preserve their own, *i.e.*, the missionary, schools! It was spontaneous, too; no persuasion of Western friends in it at all; a pure creative act.

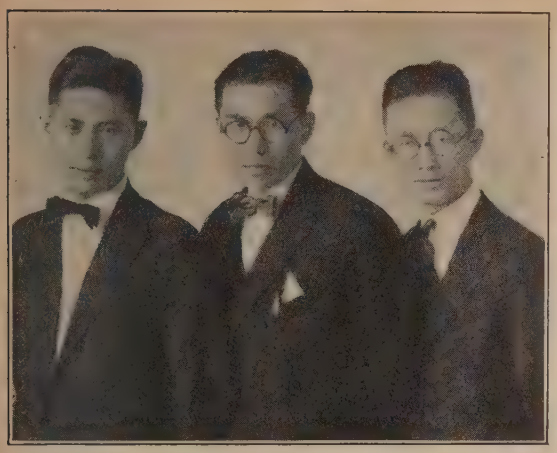
Much emphasis should be laid upon this. Here lies the reward for all outpourings of men and money; for all efforts by the friends of Christian education in China; here the success of missionary education, as far as Foochow is concerned; here the promise of the future in the midst of almost continuous disturbance.

April 2 was a great day. Foochow witnessed a new thing: a Christian student parade, 1,400 strong, boys and girls, marching in perfect order under the sunlit sky; for it stopped raining for the first time in about six weeks. This parade, to be followed next day by an all-city parade celebrating Gen. Chiang Kai Shek's victory over his communistic enemies and certain quiet executions of communists in the city, marked the real end of the "radical movement."

The preceding day, April 1, had seemed to the latter their high day; for, through their political influence—each side had its political friends—they had secured a meeting in Kuomingtang headquarters of representatives of all the guilds and unions of the city—a sort of town-meeting affair, one of many experiments with public opinion New China is trying



FUKIEN UNIVERSITY ON THE MIN



THREE MINORITY LEADERS
C. J. Lin is in the center

out. The plan was to get the guilds to vote to put the mission schools out of business. But the active loyal group, by this time in the majority, also heard of the meeting and had a number of delegates there. They again filibustered, consuming the time in haggling over who had a right to vote.

Then a dramatic thing happened. The City Magistrate came along; apparently he wasn't recognized. "You've got to pay a dollar to come to this meeting." "What? I? I forgot my ticket; I'll go home and get it." He returned shortly with six policemen. "I'm closing this meeting; you can't charge admission to a public meeting without police permission." So that was that.

Meanwhile the faculty and the Board of Managers, confident that friends in America would approve, have been "making good." They still eat, sleep, and talk registration, but as of something almost foregone. Three great changes must be made: courses in religious subjects must be made elective; that has been done. The Board of Managers must contain a majority of Chinese, and with a Chinese chairman; that has been done, the ratio, formerly of 8 to 2, being now 5 to 9. And the administration must be Chinese and in the form of a commission, which is really the only Russian thing you can find in the Nationalist Movement. And that has been done.

The right man was ready for this, another C. J. Lin, class of '20, just returned from American study (Oberlin, Harvard, Columbia, Drew), who had begun his work as professor of political science; he has been made Dean and chairman of the commission, the other two members of which are C. D. Sing, acting president of Foochow College, and David Hung, an engineer, these being members of the Board of Managers. To this group of young men the Western faculty has pledged complete support, and Fukien Christian University starts out to serve a new China in a new way.

RAISING THE ECONOMIC LEVEL IN SOUTH INDIA

BY CLARENCE E. WOLSTED

VAUNPURAM, our land settlement for poor Christians, has an area of eighty-four acres, and here thirty-three families have built their homes, while there is a waiting list of families who wish to come. This year, by the help of a friend, a weaving school and other community enterprises were started. Cloth weaving and mat making are taught to adults as subsidiary trades and there is a day school for the children. The people have paid the rent promptly and have made small savings deposits besides. The goal for this year was for every family to purchase one pair of oxen. Tree planting and road repairing are in progress. The advantage of such a settlement is that, whereas these Christians were formerly scattered in five or six different villages, they can now be together. It was difficult to have schools and church services for them before, but now that is a regular part of their village life.

Through the Economic Improvement Association work has been pushed over the whole mission area for better agriculture and uplift of the village life in general. Place was given for this subject in the program of the Teachers' Institutes, which were held in different centers. About two hundred teachers were present at each Institute, so this gave an excellent opportunity. By lectures and lantern slides the advantages of modern methods were shown. On one afternoon there was a demonstration of plowing with iron plows, and the use of other implements was shown. Even the harrow is a new idea to many of them. A demonstration was also held at the big workers' conference.

We have been helping in the Hookworm Campaign, also. The Rockefeller Foundation has established work out here in connection with the local Medical Department, and on four different occasions has sent its men to help us. As a result of this some of our villages were chosen as centers for the campaign and for demonstration in Madura District. After seeing the stereopticon pictures, and also the moving pictures, exhibited by the campaign leader, our people know what the hookworm pest is and how to get rid of it. We have distributed hundreds of pamphlets also, so I believe that the news is carried back to every village where these nine hundred and more pastors and teachers are at work. In some sections of South India 90 to 95 per cent of the people have hookworm. Surely here is a field for some good work, for the treatment is simple and inexpensive.

There has been a long stride toward improvements this past year.

THE BANTU MEN'S SOCIAL CENTER, JOHANNESBURG

By ARTHUR C. ADAMS

Mr. Adams is the new social worker secured by the late Dr. Frederick B. Bridgman before his death in the summer of 1925. He was warmly welcomed by the native peoples of Johannesburg, and is carrying on during the absence on furlough of Rev. Ray E. Phillips.

THE Bantu Men's Social Center is increasingly meeting a real need in the life of Johannesburg—the providing of leisure-time activities for the native men that work in the town. Three hundred and twenty-five have enrolled themselves as active members, paid their fees, and been approved by the Executive Committee. Because of the coming and going of the men in the Johannesburg area the membership is constantly undergoing changes. But the membership rates are quarterly, and there are special monthly rates for men staying but a brief time in the city, so that the actual membership passes the four hundred mark.

The activities at the Center are physical, social, educational, musical, religious, interracial. There have been gymnastic classes and indoor games once a week—twice a week from January to June—and hand ball, volley ball, basket ball, and tennis on the fine outdoor court behind the building. Hand ball and volley ball tournaments have been held, and in tennis a men's singles competition open to all men on the Reef attracted crowds to the building. Mr. C. F. Lawrence, Magistrate of "F" Court, put up a large loving-cup for the winner, and was well enough pleased with the style of tennis played to offer a similar cup next year. The Tennis Club has been most enthusiastic and active in encouraging the playing of tennis by members of the B. M. S. C., in organizing tournaments, and in forming Tennis Leagues on the Reef. The Boxing Club offers instruction in boxing to members, and the season ended with exhibition bouts and the awarding of medals.

The Social and Game Rooms are frequented by members at all hours of the day and evening. The table games—draughts, carroms, shuffleboard, chess, table-tennis—each attracts its group of players. Weekly free Bioscope shows are tremendously popular. The audience is divided, members and their immediate friends attending Wednesday evenings, children at an early hour Friday evenings. During the cold winter months the program is shown in the Social Room, where a cheery fire is burning in the large, open fireplace.

The Gamma Sigma Club, founded by Dr. Bridgman, and organized for debates, discussions, and lectures, has had an interesting and very successful year. Notable visiting Europeans have addressed the Club on important matters, among them Rev. C. F. Andrews, Bishop Gregg, Dr. J. H. Oldham. Government officials and members of the Executiv Committee have met with the Club on variou occasions.

One hundred and seventy-six members have bee enrolled the past year in evening classes, which in clude instruction in bookkeeping in addition to th work of the lower standards. Out of eleven wh took the Government examination in Lower Book keeping seven were successful. Two paid teacher are on the B. M. S. C. staff. Classes, organized b Mrs. J. D. Rheinallt Jones, have been held for dozen native teachers to prepare them for higher grade certificates. There is a small Teachers' Librar and a small general library. A large number o

Bantu Social Center

splendid books which are the personal property o Mr. Phillips have benefited many. Most of the na tive newspapers are on file in the building, as ar also the Johannesburg *Star*, *Daily Mail*, and the Cap *Times*. Fourteen magazines and other periodical are on file.

The Glee Club has furnished music for Gues Nights and other functions. It has sung at churc affairs, both native and European; on one occasio at the reception of Bishop Carney of Johannesburg It also sang at the Transvaal Missionary Associa tion and a native member of the Social Center ad dressed the meeting.

Three gym classes for school children are held a the B. M. S. C. Folk dancing has been introduce in the girls' class, much to their delight. Volle Ball Leagues for the boys and Basket Ball Leagu for the girls were held during the summer month

These games are highly popular among three or four hundred boys and girls of suitable age. Inter-school Leagues in Football (nine teams entered) for boys and Field Hockey (seven teams entered) for girls are played off during the winter months. Two Foot Ball teams and one Field Hockey team went to Pretoria as the guests of Captain Black and the native school children of Pretoria, spent the night, were entertained at a United School Concert, and were taken to the Zoo. All three Johannesburg teams won their matches. They were able to finance their trip from money received as gate receipts at the first Annual Field Day.

The Pathfinder Headquarters is located at the B. M. S. C., in charge of Mr. Stanley Ashton, District Pathfinder Master for the Reef. The district stood, 1926, at thirty-seven troops, fifty-seven officers, and nine hundred and twenty boys. Officers' Training Classes are held in Johannesburg, at the Social Center Thursday evenings, and biweekly on the Reef. District parades are held quarterly and camps are held three times a year. The boys take to this training eagerly, and many school principals give the movement great praise. Bioscope programs are supplied to Mr. Ashton and given to the boys at their troop meetings and at camp.

Working with the Native Recruiting Corporation of the Chamber of Mines, weekly Bioscope shows are given in more than fifty Mine Compounds on the Reef, two Mine Hospitals and three Native Locations. There is an average of over two hundred picture shows a month on the Reef.

THE LATE DR. BRIDGMAN PREACHING

The Joint Council of Europeans and Natives has its office in the building, in charge of Mr. R. V. Selope Thema, Assistant Secretary, who has given much of his time to extension work into the Reef locations, and to the organization of men into groups for discussion and debate.

THE GAMMA SIGMA CLUB AT JOHANNESBURG

Organized for discussions, debates, lectures, and all reasonable modes of free expression

MISSION WORK AS A MISSION DAUGHTER SEES IT

By one who finally decides to go into it.

RECENTLY I decided to go back to the mission field. While, as a child, I was on the field I thought, without counting the cost, that of course I should return. Later, however, during the time that missions were hurting me the most, I was afraid.

For missions did hurt terribly. To be separated from one's parents for seven years at the time when they are most needed is hard for any one; but for a girl who has spent all her life in a country town in a foreign country and therefore has had to invent her own amusements, and has not learned to get along with other people, it is as near to hell as I ever wish to get. Probably there is no one in the world who has so much of the heavy part of a glorious labor to bear, and yet has so little of its happiness, as the daughter of a missionary.

There are great compensations, of course. The international mind is not the least of these. If one has been brought up to speak two languages, to know two traditions, and to love two colors of skin, it is not difficult to extend the sympathy she feels for the land of her birth to other countries that need it quite as much; it is very hard to think in terms of saving American lives at the expense of the Chinese, for instance.

There is, too, the rich fellowship with other missionaries. But much of the time the compensations seem few, shadowy, and badly spaced, while the difficulties are always present.

So, for a long time, I was afraid. The homing instinct that recalls so many daughters back to the field was not strong enough for me. People were as nice anywhere one met them, I thought, and though the country was more lovely at home [the mission field—Ed.], I would not return for mere scenery. To go out just to do them good failed, too; for I felt that it was a very nebulous and hazy idea, or else imperialistic propaganda.

I have discovered only one definite contribution which missions, and missions only, can make in the spirit of brotherly love, namely, *the Christ!* I was afraid because I did not appreciate Him deeply enough, and I lost my fear because in my spiritual growth I arrived at a stature whence the elemental need of the world for Him was clear. Like Paul, I have "determined not to know anything among them, save Jesus Christ, and him crucified." He is my *one reason* for desiring to be a missionary, and, I believe, *the one excuse for Christian missions.*

WITCHCRAFT AT MT. SILINDA

By IVY E. CRAIG

SOMETIMES the words, "We know not what a day may bring forth," seem truer than at other times. One week of school had passed nicely. Very few knew that one of our schoolgirls was very sick. On Sunday the boys were called to carry her to the hospital. She was unconscious then and never rallied, though the doctor and nurse worked over her for some time.

The mother was there. She kept saying, "Nkosaza, I've been 'ridzwaed." I did not know what she meant and could get no one to tell me. They were hiding it because she, a Christian, was talking of witchcraft. About one hour later I again went to the hospital. There was considerable confusion there aside from the wailing. Soon we learned that a small girl not over fourteen was saying she had killed Muzamuse. This was most astounding, and we immediately thought she had given the sick girl poison. We called her in to talk to her. She seemed fearless but not bold.

She said she had been driven away from Chibaba's country because she was a witch and had caused the death of two people. She said she had killed this girl by charms and spirits. We asked her what this thing was that she had used and she kept calling it a "bvuri." A "bvuri" seems to be the spirit of a person who is dead come to kill another person by the same disease of which he died. We asked her how she brought it, and she said she carried it on her back in a cloth along with a pot. We asked if she could show it to us. Sometimes she said "Yes" and again she looked blank. The mother of the dead girl and others said we would go blind if we saw it, or else we would die on the spot. We were all ready to go when we decided that it was only a spirit and we would see nothing.

The funeral took place the same evening. A few volunteered to dig the grave, and others to make the casket and carry it to the cemetery. Many were afraid to have anything to do with the matter. We brought the girl home because we feared something would happen to her if she stayed in the kraal. The

Zulus took care of her. If we had attempted to put her in the Boarding Department, the girls would all have left.

The next day there was much talk and more fear. Many insisted that there *was* something up there which could be seen, but they begged us not to go less we become blind or die on the spot. We thought there might be some poison there, so Miss Larkins, Mrs. Hlanti and I went with the child.

On the way she became frightened; wanted to know what we were going to do with her. She said she was tired of the spirit now and was going to send it back to the lowlands. By the path near the house she ran to a hill of corn and picked up something. She came quickly to me, put it in my hand and said, "These are the things I used." There was a piece of a broken clay pot, a bit of black fringe, and a sixpence. Small things to cause such terror.

We told the girl to go ahead and send the spirits back to the lowlands. I still had the charms in my left hand. She quickly took off her bracelet and began an incantation. She came closer to me and placed the bracelet upon the charms. Then she spit in my hand. After that she continued her incantations with gestures. Her words were something like this: "You, spirit, go away from here, go away from this kraal, do not come again, go back in the path by which we came, go back to the witch that gave you to me." She really believed the spirit stood beside her as she spoke.

The next day I took the charms to school and succeeded in getting quite a number to hold them in their hands, though they were very frightened, shut their eyes or squealed. One boy said, "Well, Nkosazana, there is nothing to it, else we would all be dead or blind." Others were still afraid and said the charms had no effect because a white person had touched them first.

For two days the devotions at school were given over to helpful talks on the subject. Will you not pray for our people that they may be rid of this terrible fear? Pray for the witch, too, that her eyes may be opened.

THE LITTLE STONE MONKEY

This is the beginning of an old Chinese tale that has no end. The characters in the story are household names and shops sell toys made in their image. Mrs. Harold W. Robinson of Paotingfu asked her Chinese teacher to read it to her and her children, and for the benefit of other children has written down the the first day's story.

MANY ages ago, more than you can count, the world was made, gradually, through seven long periods of thousands of years each. When all was finished there were four great continents, and on the eastern shore of one of these was a very beautiful mountain, "Hua Kuo Shan," or the Mountain of Fruits and Flowers. Here were found the choicest fruits and beautiful flowers, and in the brilliant trees nestled birds of many colors and songs. There were no rough winds on this mountain, nor did the sun shine too hot. On the very summit was a wonderful stone; its sides were steep and bare, but on its top grew the most beautiful of all flowers —the orchid.

Now this stone was not like any other stone in the world. It lay peacefully in the sunshine, quietly enjoying the beauty by which it was surrounded until its heart was so full of joy that it burst—"Beng"—and from within there rolled a stone egg. There was a rush of wind, a roaring and whirring, and from this stone egg there stepped forth a stone monkey, perfect in form, with eyes more brilliant than the stars. The little fellow tried his legs; he could walk; and in his joy at being alive, he made deep bows to the four corners of the world. So bright was the light from his eyes that it reached to the very Heaven, and the Father of Heaven opened the south gate to send down a messenger to learn the cause of all this light. As the messenger returned to report, the light faded and gradually disappeared. The stone monkey had begun to eat the food of mortals and had lost his gleam.

The little monkey was very happy in his new home. All the wild creatures of the mountain frolicked and played with him, and at night he slept in the cave which had been his home before he became a monkey. One day he was playing with the other monkeys; they leaped and shouted and sang. Growing hot and tired, they decided to go to the river to bathe. After a short walk they came to a stream clear as crystal, cool and sparkling, and it sang merrily as it raced down the mountain. Laughing and playing, they ran to find its source. They came to a beautiful waterfall, high and steep. They clapped their hands in glee as the spray fell in showers about them. As they watched the water come tumbling down, they noticed behind it a cave.

"Come," called one, "who can jump into that cave and back again without getting hurt?" Another called, "The one who can is a brave boy, him will we choose to be our king." "I can," the stone monkey exclaimed, closed his eyes, and jumped.

When he opened his eyes the waterfall was gone, nor could he hear his friends. He found himself in a meadow more beautiful than his mountain and he began to explore. Soon he stood upon an iron bridge, in the middle of which he found a stone on which was carved "The Paradise behind this curtain of spray is the Flowery Mountain's Crystal Cave." Crossing the bridge, he came to a stone house set

in a garden, all about it tall pine trees. He entered, and found in the rooms many things used by people. The little monkey was much pleased with his discovery and decided to share it with his friends. He recrossed the bridge, shut his eyes, and jumped, and when he opened his eyes he was again surrounded by his companions, who began to ask him why he had disappeared, where he had gone, and why he had stayed so long.

"I have found a home which is like Heaven itself," he exclaimed, and all the monkeys began to laugh and question him. As he described this wonderful place they grew eager to see it.

"What a fine home!" exclaimed one.

"There we would be quite safe from any wind or rain," said another.

Finally all the brave ones decided to take the leap, shut their eyes, and jumped, and they, too, landed in the cave. They ran across the bridge and into the house, admiring everything. They tried the beds, they sat beside the tables, they lifted the pretty bowls carefully, and they whiffed the fragrance of the flowers.

In the midst of their delight the little stone monkey reminded them of their promise to choose as their king the one bold enough to leap and return uninjured. Immediately his friends crowned him as their leader and king, and he became Mei Hou Wang (Beautiful King Monkey).

SO OUR MISSIONARIES WRITE

Miss Charlotte R. Willard Writes of Changes in Customs in Merzifoun

"This is Sunday, and the first day of Bairam following the month of Ramazan. We have been sending bouquets to our friends in the city. The next four days we shall devote to making Bairam calls. Our life in these last years has been so entirely with the Moslem people that our thoughts follow them on these special days in a new and ever-changing way. There is now an emphasis among the Turks on the fact that this is not a national feast day, but a religious feast day, and that the keeping of the fast is not a matter of government requirement, but a matter in which each decides for himself.

"Later. We have spent the greater part of the last two days calling. These people all seem like old friends and we have been delightfully received everywhere. I have never known our flowers to give more pleasure than now. Everywhere people spoke of their pleasure in them. Leading people here speak of America as the good friend of Turkey. The mention of the name of Admiral Bristol is sure to bring a warm response of friendship and liking for him."

Mrs. Lydia Flint, of Smyrna, Surprised at Developments in Adana and Tarsus

"I was so surprised and interested to find such excellent plants at Adana and Tarsus, both schools full to capacity, doing an amazing piece of work. Everything done there is being watched and copied, more so than ever before. The only playground, the only clean places, the only ones doing character-building in its best and widest meaning, seemed to be ours. They were really 'the shadow of a great rock in a weary land'; for all this country has been war-ridden and devastated so many, many years that the remnant left seem to have lost all courage to go on and build up.

"Dr. Haas's home and hospital are little short of a miracle. The playground at Adana is the model for one starting in the local public school, and teachers are detailed, two and two, by the Minister of Education to go to the playground and see just *how* Miss Brauer does it. We can do very little in places until the people themselves wake up and want something different. Then we can do much. There is a wide-open door of opportunity here—so wide that we don't quite realize it yet or know just how to go to work. It's all pioneering."

Word from Dr. Karmarkar

A letter from one of our most valued Indian Christians, Dr. Gurubai Karmarkar, for many years in charge of the Bombay Dispensary, shows that, though nominally retired for health reasons, she has not retired from Christian work. She does all she can in her own home and community, keeps up with movements all over India, and through reading and letters has contacts with the whole wide world. Dr. Karmarkar writes:—

"Lately I have had to be busy in the kitchen most of the time, as my cookwoman was ill for three months and I could not get any one else. I was helping a Christian woman teacher to recuperate after her operation in the hospital—a bit of work for the Lord—and she was with me for over six weeks. Other guests come and go, making more or less work for me; but it is a pleasure to have them and do things for them when they are in need. I am learning many new lessons that God is teaching me here. My health is a great deal better, except for muscular rheumatism in my back and left arm.

"Our country is going through a transition season, both in politics and in social life, dominion status being the goal of the politicians. Our present Viceroy is a great agriculturist, and all are expecting great improvements in that line during the next three years of his viceroyalty. The leaders of the Congress are trying to establish Hindu and Mohammedan unity, which is really most difficult. The Shudhi movement endeavors to get back into Hinduism those who were forcibly converted into Mohammedanism years ago, but who adhered to most of the religious customs of the Hindus. This the Mohammedans cannot bear. Hindus consider the cow as sacred, but Mohammedans must sacrifice cows at a certain festival, and this irritates the Hindus. So the irritation goes on. Christianity is the only solution for India. If we Indian Christians only realize this and live a real Christian life, the Gospel message will take root much more firmly.

"I thoroughly enjoy reading *The Missionary Herald.* It gives such a variety of Gospel news from all over the world that it does encourage one, and helps me to pray more earnestly 'Thy Kingdom come.' One friend sends me *The Congregationalist* regularly; another friend sends *The Christian Herald.*

"We have started a women's missionary meeting here to stimulate an interest in the spread of the Gospel. We had four or five meetings last year, and our most recent one was held just a week ago. The money from our regular subscriptions is to go partly for our church and partly for home missions, to the National Missionary Society, of which my husband was one of the organizers. I want to see the day when our women's societies will gather strength and go forward."

Mrs. Katherine V. Gates, of Bombay, Keeps Contacts with Criminal Camp

"I have just returned from visiting the Criminal Tribes Camp, where our mission has been conducting work for several years. On account of lack of funds, we have had to sever official connection with the Camp, which has been a great grief to us. The people have begun to show the results of our work, and now to have to leave them entirely to government is, from our point of view, a tragedy.

"A party of about fifteen of the women of the Marathi Church went with me. They are members of our Dorcas Society, who have been sewing for the poor. Through the kindness of some Americans living in the city we had the use of two cars, which, with my own, conveyed us to the Camp, where we found the hundred grass huts gayly decorated with a brass vessel over each door, as it was the Hindu New Year.

"In the schoolhouse several hundred were gathered. We had taken with us from our School for the Blind four girls and three boys, one of whom played the organ, another the drum, while the rest sang. There is a dear little blind girl in the Camp who lost her sight because some one dropped country medicine in her eyes. I am hoping that eventually we may secure her as one of our boarding pupils in the school, and I wanted the people there, especially her family, to see how the blind children learn to do things. After they had sung and played, we gave out the garments we had made.

"The thing that interested me was that the women with me were very keen about doing something more this coming year. They suggested that some of them go out each week to have a class for the older girls in Girl Guide activities, or in sewing, or to give health talks to the women in the Camp. It is very encouraging to see our Christian women feeling their responsibility for less favored folk; some of them are quite grasping the idea of voluntary service.

"The church Dorcas Society has this year raised one hundred rupees, which it expects to contribute to the Church Centenary Fund in the fall. They also plan to raise more, so as to do some special thing at the time of the Centenary in the way of making the church fresh and attractive."

Rev. Irving M. Channon Writes from Dumaguete, P. I., of the Silliman Bible School

"We have had a very full and prosperous year, continuing the English Course throughout the year instead of closing it in December. From January to March (which is our Commencement season) we had thirty in attendance in the Visayan Bible School Course also. We have raised the standard of admission now, and shall continue to do so gradually until full High School graduation is required for admission. During January, February, and March a very successful Teachers' Class for Daily Vacation Bible School was held in connection with the Bible school. This was taught principally by missionaries from the college. We also held throughout the year in the Bible school building the Junior Church and Sunday School in connection with Silliman. We made use of this Junior work as a clinic for our Bible school students.

"I want to impress upon you all the importance of the next five years as the greatest opportunity possible in the Philippines. The only sanity the Islands possess on the question of independence comes from the Protestant Church. Catholics and politicians alike are clamoring for 'Immediate Independence' that they may stay progress and keep the situation for themselves.

"This coming year, with Dr. Laubach, Dr. Smith, and Mr. Augur on furlough, Mr. Woodward and I are left practically alone. Dr. Brokenshire will be alone at Davao with the hospital, and Miss Evelyn Fox will be alone with her Carruth Hall."

Dr. Charles Stanley, of Tientsin, on the Hua Pei Kung Li Hui

"Our Tientsin Association met a week ago and we had four and a half full days of fellowship and

discussion. The whole situation was thoroughly gone into from all angles and we had long and most interesting and enlightening discussions. A fine spirit was shown all through, and I am convinced that we are in for a new bit of history. In the first place our Kung Li Hui is something to be proud of! Our system of organization for the past thirteen years is now bearing the fruit of which we all felt assured and we are not faced by most of the questions which other less democratically organized groups are finding that they have to face. This fact is most gratifying and satisfying to all of us and has kept from us a fearful load which we must otherwise have had to shoulder. Our whole organization has been headed for just such a process as we have been carrying through in these last hurried weeks, though we did not expect to have to 'devolute' at the point of a crisis!

"The former Tientsin Association which you have known for all these years dissolved itself and a new organization was brought to birth with complete Chinese membership. The missionary is to stand to this group in an advisory capacity only—that is, he has no official standing in the group either by representation or by *ex officio* membership. This in no way curtails any contribution we are able t make to the common task. Such an organizatio enables the Chinese Christians to say to their critic that their slate is clean, so far as missionary per sonnel is concerned.

"I was privileged to attend the first meeting o the Executive Committee of the new organizatio and feel much gratified and encouraged at the wa matters are being handled. Our discussions in thi group and in the larger group were marked by th best spirit, and over and over again special car was taken to emphasize that this new move mad no difference in our aims and fellowship. Personally I feel that it is providential that the push whic has sent us over the edge on which we have bee hovering, hesitating to make the plunge, has com from the outside of the group. Had the group itsel had to make the final effort which would have brough about complete Chinese control, there would have in evitably been a certain amount of misunderstandin on both sides, but as it is, that possibility appear to have been completely eliminated in all our stations I think perhaps Tientsin has taken the farthest ste in eliminating the missionary from official standin in the group."

THE BOOKSHELF

The Church and Missions. By Robert E. Speer, D.D. Doran Company. Price, $1.75.

Dr. Speer's name is a guarantee of a scholarly and at the same time appealing treatment of any theme connected with missions. In this latest book (originally delivered as lectures) he deals only with the most significant aspects of the principles and problems of a work which he maintains was primary in the first centuries and should be so considered today. Aside from the opening historical discussion, the six chapters deal with the modern situation, both on the foreign field and at the home base. The closing chapter on "The Rich Privilege of Foreign Missions" should be of special value to speakers and leaders of study classes. There is a much-needed and illuminating treatment of what constitutes the indigenous church of which we hear so much, setting forth nine points or characteristics by which such a church should be judged. Of special value also is the discussion of social ideals in mission work. Those who consider that the social ideal is a modern conception will be surprised to learn how fully it entered into the thought and program of old-time missionaries like Carey, Duff, Brainerd, Mills, Nevius, and others. Dr. Speer is fond of many and long quotations, and occasionally one gets the impression of compilation rather than of original work However, it is good compilation, even when in on chapter he quotes Harnack to the extent of five an three-quarters pages of fine print.

C. H. P.

Please Stand By. By Margaret T. Applegarth. Cam bridge, Mass.: Central Committee for the United Stud of Foreign Missions. Pp. 128. Price, cloth, 75 cents paper, 50 cents.

Miss Applegarth has made clever use of the radi terms to catch the attention of her public, and t help them realize that mission study is a great Worl Service. "Listening in," "Broadcasting," "S. O. S. "Static," "Signing off"—all these terms appear i connection with the chapter headings of this bright written little book for American young folks abo the children of the world and their unusually a pealing pictures. "Listening in," of course, intr duces the subject; "S. O. S." gives the urgent nee of help; "Please stand by" tells of what is bein done for children in mission lands; and "Broadcas ing it"—well, we will leave that to be discovered the book is used. Miss Applegarth is to furni materials for programs and suggestions to cla leaders.

Everyland Children: Just Like You; Taro and Ume. By Lucy W. Peabody. Central Committee on United Study of Foreign Missions. Each 60 pp. Price, leatherette cover, 25 cents; board, 50 cents.

Mrs. Peabody has arranged these two little picture and story books for children from four to seven years old. "Just Like You" has glimpses of little tots all over the world from Alaska to Kabyle Africa, with brief, though telling, descriptions of the pictures. "Taro and Ume," as its name shows, is a Japan story of a little brother and sister who came in touch with Christian folks. It also has delightful pictures, some from photographs, some in line, and some in quaint imitation of Japanese prints.

The Revolt of Asia. By Upton Close. Putnam. Price, $2.50.

The writer is Josef Washington Hall, Lecturer on Pacific Life and Politics in the University of Washington and a close student for some years of political movements in the Orient. He has spent much time abroad, and under his pen name is well-known to the readers of English reviews in China. In this latest book he has given us an interpretation of the present rising tide of nationalism which is disturbing the social and political waters of every country on the Asiatic continent—in fact, he includes Egypt under his survey, and claims that this tide of nationalism is felt clear across North Africa to the Pillars of Hercules.

The "Revolt" is against the white man's domination of the brown and yellow races who occupy these great centers of population. All would admit the undoubted values inhering in Britain's Colonial undertakings in Asia, yet Mr. Hall finds England upon the defensive, with the necessity—immediate in some places, only a few years distant in others—of relinquishing what she has termed the "White Man's Burden." The implications of this retreat are well stated when he says, "If the British can save their trade and industry, they will have saved all the empire that any nation can hope to maintain in this new era."

He finds that these Asiatic nationals are everywhere determined upon regaining again full sovereignty in their own countries, and their weapons, far more effective than those of armies and navies, are those of the strike and the boycott. He calls China the "spearhead" of the present revolt, but notes that all the other Asiatic countries are in close sympathy with her. America is the only country able to take up the burden which England must lay down, but the author says that America, too, must recognize that "We are passing from the Era of Empire by Conquest into the Era of Empire by Attraction, Service, and Business, that asks only a fair field and no favors."

The survey which Mr. Hall has made is necessarily somewhat cursory because of the tremendous field which he attempts to cover, but it is an exceedingly readable account and in the main true in its deductions.

The student of Eastern affairs will find the book very worth while reading, while the ordinary reader will find an involved subject made clear and understandable. While perhaps taking too little account of the tremendous influence of Christianity upon the present problem, yet he is correct when he says: "Christian leaders see a handwriting on the wall. They study means to coöperate in hastening the inevitable naturalization of Christianity, without sacrifice of its deeper spiritual values. In that is good hope of its survival."

EDWIN D. KELLOGG, Shaowu.

SOME BOOKS FROM DORAN'S

(George H. Doran Company, New York)

Wilfred Grenfell. By Basil Mathews, M.A. Pp. 178. Price, $1.50 net.

Next to Dr. Grenfell's own life story—"A Labrador Doctor"—this is the best setting forth of the calling, the daring, the dangers, and the achievements of this "Master Mariner" of the Far North that we have ever seen. The author is well acquainted with heroes, and Dr. Grenfell is evidently one of his enthusiasms. Every one should read it—once. Most everybody will read it over and over.

Bishop Bompas of the Frozen North. By Nigel B. M. Grahame, B.A. Printed in England. Pp. 65.

Dramatic and vivid, though brief, is this story of the work of William Bompas, first bishop of Athabasca, among the Indians and Esquimaux of the Far North, in Canada. At stations of the Hudson's Bay Company, with prospectors in Alaska, among widely scattered Indian tribes, untiringly and lovingly this representative of the C. M. S. labored through adventures rivaling those of St. Paul.

Hero Tales from Mission Lands. By W. P. Narvine and Arthur P. Shepherd. Pp. 238. Price, $1.75 net.

From St. Columb of Iona to Samuel Armstrong of Hampton Institute; from Hannington of Africa to the Sadhu Sundar Singh is the range of these tales, designed especially for use with adolescent boys. Suggestions to leaders of study groups are included, with questions tending to bring out in the boys' minds the qualities which made these men so admirable.

Little Children of Mission Lands. By Mary Entwistle. Pp. 198. Price, $1.75 net.

Stories and pictures for use of Primary Department teachers in the Sunday school and for mothers of little folks at home. Suggestions of songs and of handwork help make the foreign children real to those in America.

MISSION NEWS

DOSHISHA'S LARGEST

A copy of the address given by President Ebina at the annual meeting of the Japanese Mission has come to us. In it he reviews the very successful year at Doshisha. The school has graduated 736 from college and university departments, the largest number of graduates the Doshisha has ever had. A large increase was noticeable in the Higher Commercial School. At commencement the degree of Bachelor of Law was conferred upon a woman graduate of the Law Department. This was a unique event, since it is the first time in the history of education in Japan that a woman has received such a degree from a Japanese institution.

LAYING THE CORNER STONE OF ABBOTT HALL—SOFIA AMERICAN SCHOOLS

The corner stone of the first large girls' dormitory, called Abbott Hall, was laid on June 2. The building is named in honor of Miss Inez L. Abbott, who was principal of the Girls' School at Samokov, Bulgaria, from 1904 to 1926. The Minister of Education, Mr. N. Naidenoff, made the special address, and briefer talks were given by Prime Minister Andrei Liapcheff and the American Minister, Charles S. Wilson. The closing talk was given by Monseignor Stefan, the Metropolitan of Sofia. The State University was represented by a delegate appointed for the purpose and by several members of the faculty. The Free University of Sofia was represented by its President. King Boris, in an audience granted Pres. Floyd H. Black, expressed his deep interest in the school and wished it every success.

The addresses on this occasion emphasized the cordiality of the representatives of the government, as well as of private citizens, toward the school. About two hundred and fifty people attended the exercises.

THE CHURCH OF ROME SPENDS $10,000,000 IN THE PHILIPPINES

The Roman Catholic Church, we are told, has spent during the past few years $10,000,000 in the Philippines, building colleges, convents, and churches. Northern Mindanao has already received fifteen of the fifty American Jesuit priests that are going there.

ANGORA UNITED TO CÆSAREA BY NEW RAILWAY

Rev. Paul E. Nilson witnessed the laying of the last rails of the new railway between Angora and Cæsarea. The first tickets were sold on June 1. According to the new train schedule, the train leaves Monday, Wednesday, and Saturday from Angora at 7 A.M. and arrives in Cæsarea at 9.10 P.M. On May 29 a special train with some 300 delegates and officials from Angora, including Ismet Pasha, came to Cæsarea for the official opening. In Talas, the sister city of Cæsarea, the American Hospital is finding its work rapidly increasing. Since the X-Ray machine has been repaired a large number of patients have come for X-Ray examination and treatment.

THE FIRST PROTESTANT CONGREGATION IN THE PHILIPPINES

Baliangao has been called the *first* Protestant congregation in Northern Mindanao, but it has ceased to be the *only* one. As in the Presbyterian field on Negros, where eighteen congregations flourish where one originally grew, so at Baliangao six flourish where one grew before. Members have gone from the original congregation into the uplands, clearing away the forest and founding their homes. The forests have disappeared with the advance of the immigrants, until today the cocoanut plantations on the uplands and in the valleys extend toward the interior for fifteen miles. On these plantations they have built their churches.

FOUND IN THE MOVIES

In the *Japan Mission News* we find an interesting account of an incident which happened during the recent earthquake. Many Doshisha girls lost homes and families in this tragedy, and one pupil received word that *her* father had been killed. On the afternoon following the terrible earthquake, motion pictures were shown in Kyoto, and this particular girl went to see them, hoping that by some miracle she might see something that would give her news of her home. She did! She saw her father living, laughing, and passing out rice balls to the helpless folks around him!

THE DESIRE TO HELP OTHERS IN MEXICO

The first normal students to grad
uate from the Instituto Colon i
Guadalajara, Mexico, since its re
opening in 1918, are Esther Gar
cia, Isidora Ramirez, and Elvir
Bayardo.

These three girls wished to be
come school teachers and they hav
labored through the year to b
worthy representatives of the school
Since 1918 they have been studyin
and working to pay a part of thei
expenses. Esther came to the schoo
from Juchitlan, a town south o
Guadalajara, when she was thirtee
years old. Isidora was only te
when she entered the Instituto
while Elvira, who came from Ahua
lulco, started her work at Institut
Colon in 1920. These three girl
have had to meet and overcom
many difficulties. They have studie
hard during the past year, hav
visited schools about the city for ob
servation, and have taught practic
classes themselves. Miss Ramon
Salazar, who is in charge of th
High and Normal School students
says that they have developed in
tellectually, morally, and physically
"All of them have given proof tha
they really want to follow Christ'
teachings. They are Sunday schoo
teachers, members of the Christia
Endeavor, and, above all, they hav
the desire to help others."

ACHIEVEMENT IN THE PHILIPPINES

In Plaridel, one of the outstation
of the American Board's work in th
Philippines, there is a brave littl
congregation of Christians at wor
on a church building. Mr. and Mr
Woodward arrived one evening afte
dusk to find the people gatherin
for their usual half hour of praye
at the close of the day's work o
the church building. Each day
work is begun, also, with a half hou
of prayer. Two years ago this co
gregation numbered only thirty-si
members—now there are over a hu
dred, who are showing their since
devotion to Christ by building, o
of their poverty, a house of worshi
It is thought that this little congr
gation will be able to assume enti
self-support within the next two
three years.

MEDICAL WORK IN SHAOW FLOURISHING

Medical work, both at the Ea
Gate and the North Gate in Shaow

as continued without interruption nce early last October, with the sual number of patients at East ate and a considerable increase at ie North Gate, where it is planned erect the main hospital and dis- ensary. The attendance is mainly f local people, with a sprinkling of oldiers and officers. Among these atients of Drs. Judd and Bliss, the wo remaining missionaries of the Board in Shaowu, there were two f the highest civil officials of the istrict and the colonel in command f the soldiers in the Shaowu and Kuang Tseh districts. This colonel s the highest officer in that vicin- ty. "This is only one of the many vidences that we have to assure us iat the feeling of the people towards s is very friendly," Dr. Bliss points ut. "We know of none who wish s to leave, and on the other hand here are many who would be very orry if we should leave."

THE SCHOOL OF RELIGION AT ATHENS

The School of Religion at Athens s a training school for men and vomen who are looking forward to Christian service in the Near East. t is international, interconfessional, nd coeducational. It is a center for he study of the social, moral, and eligious bases of human life. It elieves that men grow into mature, wholesome personalities when they ive naturally and vitally on "the ighest levels," so it endeavors to ive the groups of earnest young nen and women who make up its tudent body the benefit of easy aily association with faculty and pecial lecturers. Every spring there s a program of special lectures. This year Rev. Prof. Edward I. Bos- vorth, D.D., of the Graduate School f Theology, Oberlin, Ohio, has the ourse, and Rev. Ernest Pye, presi- ent of the school, writes that Barton Hall Chapel and adjoining rooms were filled to capacity by students nd friends during the special lec- ures. Some of Dr. Bosworth's opics were: "What is the Christian Religion and What is Human Prog- ess?", "Jesus' Way of Living and Human Progress," "The Christian dea of Life After Death, and Hu- nan Progress."

PAGANISM

An interesting account comes from South India of the casting out of devils in women at a Hindu Temple at Madura. Each year the Hindu priests reserve two weeks for this rite. Here and there in the villages certain women are told by their friends that they are "possessed." This is constantly reiterated, until the poor victim herself believes it. Then she is brought to the temple, seated before the priest, and com- manded to follow the motion of a torch which is waved in circles be- fore her. Sometimes fire is put in her mouth. After a period of such treatment, the priest seizes her roughly by the hair and drags her to a large tank, presumably filled with "holy water." In spite of the fact that hundreds of people bathe in this tank, one often sees people take the water into their mouths. Finally the priest discovers the de- mon in a lock of hair, as demons always choose that hiding place. After the lock is cut off, the much bedraggled and unhappy woman is allowed to return to her home, and considered free from the demon. If one imagines this spectacle going on among a crowd of dirty, ill-smelling humanity, bats flying overhead, and beggars on every side, one realizes how this spectacle weighs on the mind of a Christian observer.

BREAD UPON THE WATERS

The Dakota Indians, among whom the American Board started mis- sionary work many decades ago, are now helping to support a foreign missionary. Through communion collections and missionary boxes, they are raising money for the work of Miss Ella C. Hoxie in Sholapur, India. "In this way," writes Rudolf Hertz, pastor-at-large among the Indian Congregational churches of South Dakota, "the mission hopes to show its appreciation of all the American Board has done in the early days."

CORNER STONE OF THE FIRST NATIVE BABY CLINIC IN JOHANNESBURG

The first clinic for Zulu babies in the city of Johannesburg, South Africa, has been opened by our mis- sionaries. A physician, with special training in child work, has offered her services for this clinic, which is held once a week for city chil- dren. The first day started with eighteen babies—some of them mag- nificent little youngsters. "There is something tremendously attractive about these little brown babies, who have, so many of them, to make a great fight for life itself," comments Miss Ruth Cowles of the mission at Johannesburg. The field for work in Baby Welfare is unlimited in Johannesburg. Miss Cowles' new work keeps her days filled to over- flowing. In her professional capac- ity as an R.N. she assists the little doctor of the city clinic, Madame de Cottens. She follows up the sickest patients by visiting them in their homes. In this way she is laying the foundation of confidence among the native people. During the past two or three months the patients seen at the clinic have nearly doubled in number. During April there were 551 treated in this manner. Work has become so heavy that an as- sistant physician is now being nego- tiated for.

INDIA AND SOUTH AFRICA AGREE

Mahatma Gandhi, in commenting upon the agreement reached by the Commission of South African and Indian representatives, calls the re- sult a "settlement honorable to both parties. Not the best that could be conceived, it is the best that was possible."

MANILAL C. PAREKH

Manilal C. Parekh, whose book, "Keshub Chunder Sen" (on sale at Pilgrim Press, 14 Beacon Street, Bos- ton), was reviewed by Alden Clark in the January "Herald," is one of the most winsome and remarkable Christ- tians in India. His experience and his work both have unique significance for the progress of Christianity. He is of high caste, yet in spite of his fearless and devoted Christianity he has not been outcasted. His person- ality has made it possible for him to keep his position in his old social circle. He is a mystic and a crea- tive Indian Christian. The preface to his book shows how he came through partial allegiance to Christ of Keshub to out and out Christian profession. This is what the Christ- tians of India have been hoping and praying for in the case of thousands of Indians of Parekh's education, but many Indians of Parekh's pa- triotism and position stay in the halfway house. He has come clear out. He receives no salary from any one and finds the support of his family, in his capacity of Christ- tian "holy man," difficult. In some respects, he is the Gandhi of the Christian Church in India, a very attractive and lovable man, and a leader of great significance.

HERALD QUESTIONS

		PAGE
1.	How many foreign students are studying in American Colleges?	167
2.	What New Englander was President of the Asiatic Society?	167
3.	Where do factory girls who work twelve hours a day get up early in order to go to prayer meeting?	176
4.	What are six forms of "General Evangelistic Work"?	178
5.	Where did the students of a university pledge themselves to a spiritual revolution?	186
6.	How may the Age of Pericles be duplicated in modern times?	198
7.	Why are African children afraid of the Chinese?	200
8.	Under what circumstances is the child of Canadian and American parents a Turk?	166
9.	What are the "three democratic principles" of Sun Yat Sen?	214
10.	How far below sea level is the Dead Sea?	215
11.	To how many people did a neighborhood house in Bombay minister in one week?	235
12.	What was the most significant note emphasized in the League of Oppressed Peoples recently held at Brussels?	215

SADHU SUNDAR SINGH

It is probably safe to say that Sadhu Singh is India's greatest Christian mystic. Though no more than forty years of age, he has become a force not only in India, but also in Europe and America. Possibly he may accept invitations sent him by our Evangelical brethren to come to the United States this year.

Schmitt Photo Service, Evansville, Indiana

NEW ENGLAND'S LARGEST TRUST COMPANY

CAPITAL	15,000,000
SURPLUS	11,000,000
DEPOSITS OVER	165,000,000

We receive accounts from Corporations, Firms and Individuals and invite inquiries from those who are considering making any change in their banking relations.

OLD COLONY TRUST COMPANY
Boston

Member Federal Reserve System

MISSIONARY PERSONALIA

DR. H. H. K'UNG, Principal of berlin-Shansi Academy, Taiku, has en appointed Minister of Indus- y and concurrently Vice-Minister Finance in the Nationalist Gov- nment, with his headquarters in anton. This dual appointment ill make him the responsible finan- al official of the Nationalist Gov- rnment in the place of its origin, nd at the same time will give him n opportunity of serving the coun- y in the very complicated field of griculture, commerce, and labor, l of which comes under his min- try. Reread in this connection "A hat with a K'ung of Cathay" in e November, 1926, *Herald.*

ADMIRAL AND MRS. BRISTOL were ven a farewell luncheon on May 20 the American community in Con- antinople. They left May 25 for brief visit to Washington before ing to their new post in the Far ast. Late in April Admiral Bris- l went to Angora to say his fare- ells to the Turkish leaders with hom he has been in such close as- ciation for the past eight years.

ALICE B. CALDWELL, daughter of rofessor and Mrs. Caldwell, of In- rnational College, Smyrna, has en giving concerts in Constanti- ple, Athens, Smyrna, and Switzer- nd. The mission feels proud of is daughter of genuine talent.

MISS LAN HUA LIU (see April *erald*, page 128) arrived in Tien- in April 17 and took over the work the Girls' School and Woman's hool. When Dr. Hemingway left, r. T'ien took his place in the hos- tal. He and the nurses have prom- ed to do the very best and take od care of the property. Miss unger comes to the United States, her furlough is due before very ng.

REV. ARTHUR H. SMITH, D.D., L.D., for more than fifty years a issionary of the American Board China, delivered five lectures on e Henry D. Porter Foundation at omona College, Claremont, Cal., ring the week of March 13. These ere under the general topic, "A rd's-Eye View of China," and in- ded, The Proximate and Remote auses of the Present Chinese Revo- tion; The Physical Background of ina; The Intellectual and Moral ackground of China; The Renais- nce of China in the Twentieth Cen- ry; and Future Relations Between ina and the Occident—The Obli- tion of America to China.

MISS ISABELLA NUGENT writes en- usiastically of the Indian teachers in the Satara School. In her Eng- lish classes: "I had the best young Indian to help that I ever had. He is a graduate and one who loves his work. Only twenty years old. So keen and interested in all the pupils, and they are all so fond of him. The Boarding Master in charge of the boys has been as near ideal as I ever expect to find—one of our Old Boys, who is a man from the Training College, Poona. He under- stands boys and gets along without any friction; teaches all day, too. The Kindergarten Building is slowly rising above ground. For the first time we have sent girls up for the Vernacular Final Exam; next year I hope to send up boys for this. No one asks to be excused from morn- ing prayers or from the daily Bible Lesson, and even Hindu holidays are given the go-by."

A recent visitor to Constantinople has been DR. HENRY PARK SCHAUF- FLER, grandson of Dr. William Schauffler, one of the outstanding missionaries of the Board in Tur- key from 1833 to 1875, a great lin- guist and translator of the Bible. The grandson has just published a book, "Adventures in Habit-Craft," a handcraft adaptation of the Proj- ect Method.

PROFESSOR AND MRS. BECK, of the Theological Department, Northwest- ern University, Chicago, have been the guests of Mr. and Mrs. Herman H. Kreider while getting acquainted with Constantinople and the Turkey Mission.

DR. FREDERICK W. MACCALLUM, of Constantinople, and MISS ELIZABETH TROWBRIDGE, of Aintab, attended as delegates the meetings of the Chris- tian Council for Northern Africa and Western Asia, which were held at Cairo late in April.

REV. LEONARD OUTERBRIDGE has re- turned to Fenchow and writes that the work done by Dr. Percy T. Wat- son during these past turbulent days has created much good will for the entire mission cause. Early in the month of May Mr. Outerbridge re- ceived word that the Fenchow Hos- pital was running short of medical supplies—these Mr. Outerbridge se- cured and brought in to Dr. Watson. When the missionaries left there was a reaction among the Chinese Chris- tians—a feeling that their friends had "run away." But now, with Dr. Watson and Mr. Outerbridge both there, the work is continuing with a spirit of hope on the part of the Chinese leaders—a spirit that is striving to show how well these Chinese leaders can carry the extra work of these troubled days.

LINDBERGH'S AIR EXPLOITS
AGENTS WANTED—Tremendous demand; big book, profusely illustrated. Only $1.50. Big profit. Outfit ten cents; stamps accepted.
WILMORE BOOK & BIBLE CO.
443 South Dearborn Street, Chicago, Ill.

IN YOUR TERMS
Experience on the "buying side" of Direct Mail Advertising enables us to grasp your conditions quickly and accurately. Shift your burdensome details to us and we will justify your confidence.
F. S. ROOT COMPANY, INC.
6 Beacon Street, Boston *Tel. Hay. 3172 and 5859*

HOOPER PRINTING COMPANY
Printers who SERVE
74 INDIA STREET BOSTON, MASS.

Pulpit Gowns
and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN
Pulpit Hangings & Bookmarkers
Cox Sons & Vining
131-133 E. 23rd Street, New York

Sterile Catgut
Surgical Instruments
Hospital Furniture
Invalid and Sick-Room
Supplies
CROWLEY & GARDNER
731 BOYLSTON STREET
BOSTON, MASSACHUSETTS

BILHORN The Best on Sale Tell the ale
FOLDING ORGANS
28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.

BILHORN BROTHERS
136 West Lake St. Chicago, Ill. Style O

Alfred M. Bell Company
Church and Memorial Windows
79 Sudbury Street, Boston, Mass.
Estimates Furnished upon Request

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street . . . Boston

Purdy

Boston, Mass.

Ten Years Ago

Dad's mustache—Sister in short dresses—Mother's coiffure. How funny those pictures are! How they bring back yesterday's priceless memories!

Ten Years From Now

Will you have a portrait of Mother, Dad, and Sister? Sister's first baby? The family group before Mother's death?

Why?

Why hesitate to do that which you know is right? Why not do what you can to bring happiness to yourself and others? Why not do it now?

145 Tremont St.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

The TUDOR PRESS Inc.

LITHOGRAPHING
PRINTING
BINDING
LETTER SERVICE

General Advertising and Editorial Service

THE TUDOR PRESS, Inc.
251 Causeway Street, Boston, Mass.

Miss Eunice Thomas recently arrived well and strong at Foochow, much to the great joy of her many Chinese and American friends. She was the first recruit from America to come through following the troubles at Foochow.

Mrs. Paul L. Corbin and children are in Henry, Ill., now, while Dr. Corbin carries on in Taiku, Shansi, China. In a report of his activities Dr. Corbin tells of many meetings held here and there among the villages and baptisms administered at these services. In telling of the return about May 22 of Rev. Harold Ingalls and Miss Alzina C. Munger to Taiku, Dr. Corbin adds, "According to all signs, people are glad to see these friends coming back, and they will find enough to do shortly if not right away."

THE CHRONICLE

Arrivals on the Field

May —. In Salonica, Greece, Rev. George E. White, returning to Anatolia College.

Sailings for the Field

June 18. From New York, Mr. Curtis Lamb, *en route* to Anatolia College, Salonica, Greece.

June 23. From New York, Miss Edith Marie Crosbie, Miss Loretta Dibble, and Mrs. Evelyn Hunter, *en route* to West Central Africa.

June 25. From New York, Mr. and Mrs. John A. Reuling, *en route* to South Africa, and Rev. and Mrs. D. Brewer Eddy and family, *en route* to Europe.

June 29. From New York, Rev. J. D. Taylor, *en route* to South Africa.

July 2. From New York, Dr. and Mrs. Lester H. Beals and daughter, *en route* to India.

Arrivals from the Field

April 11. In Seattle, Mrs. Charles M. Warren, of Miyazaki, and Mrs. Harold W. Hackett, of Kobe, Japan.

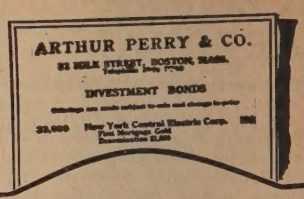
May 23. In San Francisco, Rev. and Mrs. Arthur W. Hummel, of Peking, China.

June 10. In San Francisco, Mr. and Mrs. George M. Newell, of Foochow, and Mr. and Mrs. Ernest W. Houlding, of Lintsing, China.

June 21. In New York, Miss Gertrude H. Merrill, of Mt. Silinda, Rhodesia, South Africa.

June 27. In Boston, Mrs. Luther R. Fowle, of Constantinople, Turkey.

July 12. In New York, Mr. Luther R. Fowle, of Constantinople, Turkey.



August Investments

$100.— $500.— $1000.

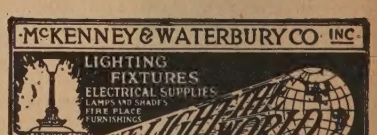
TO many investors, large and small, the bond is looked upon as the safest of all types of investment.

Our August List of suggestions will assist the buyer in a selection of bonds best suited to his requirements.

Let us send you this list — write today.

ARTHUR PERRY & CO.
31 MILK STREET, BOSTON

PHILADELPHIA PROVIDENCE
NEW YORK PORTLAND



LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

PIPE-TONE FOLDING ORGANS
21 styles. School, Chapel Chautauqua and Folding Organs. Send for Catalogue and prices. A. L. WHITE MFG. CO. Dept. H.
215 Englewood Ave., Chicago, U. S. A.

BIRTHS

March 13. In Foochow, China, a daughter, Lois Gwendolyn, to Rev. and Mrs. W. H. Topping, of Foochow Mission.

June 30. In New Haven, Conn., a daughter, Mary, to Rev. and Mrs. William H. McCance, of the Marathi Mission, India.

MARRIAGES

June 24. In Berkeley, Cal., Mr. Everett E. Blake and Miss Lynda I. Goodsell, daughter of Rev. F. F. Goodsell, D.D., of the Turkey Mission.

June 27. In New York, Dr. Alton S. Pope and Miss Eleanor Pedley, daughter of Rev. Hilton Pedley, of the Japan Mission.

DEATHS

June 22. In Scarsdale, N. Y., Rev. Arthur C. Ryan, D.D., aged 48 years, of the American Bible Society, formerly of the Turkey Mission.

July 7. In Guilford, Conn., Rev. Charles E. Ewing, aged 58 years, of the North China Mission.

July 11. In Vineland, N. J., Harlan Chandler, aged 13 years, son of Rev. and Mrs. Robert E. Chandler, of Tientsin, China.

REV. CHARLES E. EWING

Mr. Ewing, who was killed in an automobile accident only a few weeks after he returned to this country on furlough, first went as a missionary of the American Board to North China thirty-three years ago. He was born in Enfield, Mass., and graduated from Salem High School, Amherst College, and Yale Divinity School. In 1894, just before he sailed for his first term of service, he married Bessie G. Smith, of New Haven, Conn., and three of their four children were born in China. Mr. Ewing was in Peking during the Boxer Uprising in 1900 and passed through the stirring scenes connected with the defence of the Foreign Legations. In 1915 he accepted a call to the First Congregational Church in Janesville, Wis., but in 1920 he and Mrs. Ewing returned to China for a third term of service.

During recent years Mr. Ewing has been in charge of the evangelistic work around Tehchow, and his noble spirit and exceptional ability have made him much beloved by his Chinese and missionary coworkers. Just before he returned to this country, he was a delegate to the North China Council, composed of strong Chinese leaders and missionaries, and brought with him to the National Council at Omaha the recommendations and greetings of the North China group. Those who attended the Council meeting will remember his skillful interpreting for Mr. Wang; and those of us who remember his thrilling story of the Boxer outbreak, and who have heard him contrast those days with the present troubles in China, will long continue to realize the loss that the churches at home (not to speak of the force on the field) have sustained in the death of this rare interpreter of Chinese mind and life.

W. W. WINSHIP

Trunks, Bags, Suit Cases, Etc.

71 SUMMER STREET *and* 392 BOYLSTON STREET

BOSTON

Boston Insurance Company

Incorporated 1873

FIRE—MARINE—AUTOMOBILE—SPRINKLER LEAKAGE
—EXPLOSION—RIOT and CIVIL COMMOTION—TORNADO
—RENTS—USE and OCCUPANCY—TOURISTS' BAGGAGE

HOME OFFICE, 87 Kilby St., Boston, Mass.

Western Department Lansing, Michigan

Pacific Coast Department 230 Sansome St., San Francisco, Cal.

INDIVIDUAL TRAVEL

WE are arranging at all times—at *home* and *abroad*—Individual Tours covering transportation, Hotel accommodations, etc., for Individuals, Families and small Parties, who desire freedom from responsibility when traveling.
We are also offering a large variety of Escorted Tours embracing EUROPE—CALIFORNIA—NATIONAL PARKS—ALASKA—EVANGELINE'S COUNTRY, GULF OF ST. LAWRENCE, THE SAGUENAY—BERMUDA—WEST INDIES—AROUND THE WORLD. Send for descriptive booklets.

STEAMSHIP TICKETS BY ALL LINES
COOK'S TRAVELER'S CHEQUES GOOD EVERYWHERE

THOS. COOK & SON

167 TREMONT STREET, BOSTON — 3 doors from Keith's Theatre

Telephone Hancock 1120 — *165 Offices throughout the World*

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE

"PAPERS OF OLD FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO

"Papermakers For More Than One-Hundred Years"

MILL AND OFFICES
BOSTON, MASSACHUSETTS

CONDITIONAL GIFTS

Many persons trying to arrange for the disposition of their property after their death, are realizing that will contests, inheritance taxes, and other uncertainties are liable to defeat their desires. Some of these same people have decided to become, in a sense, their own executor. Do you not want to be

YOUR OWN EXECUTOR

of a part at least of your estate?

You can be your own Executor and be sure of an income for life. At the same time you can be assured that your money will go to help spread the Gospel in foreign lands, by taking advantage of the

CONDITIONAL GIFT PLAN

of the American Board of Commissioners for Foreign Missions.

The Treasurer of the American Board will be glad to answer questions and give further details concerning the Conditional Gift Plan:

FREDERICK A. GASKINS, Treasurer,
American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Massachusetts.